

VICHARA SAGARA

A Treatise in Advaita Philosophy



By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 05

Chapter 2

Specific establishment of the fourfold connecting factors

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19	Avarta 66 – 106	- Objections and Answers related to the Purpose.
20	Avarta 66 – 72	Objection : - Bondage cannot be removed by Knowledge, bondage is real.

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CHAPTER 1 & 2

Anubandha Chatushtaya

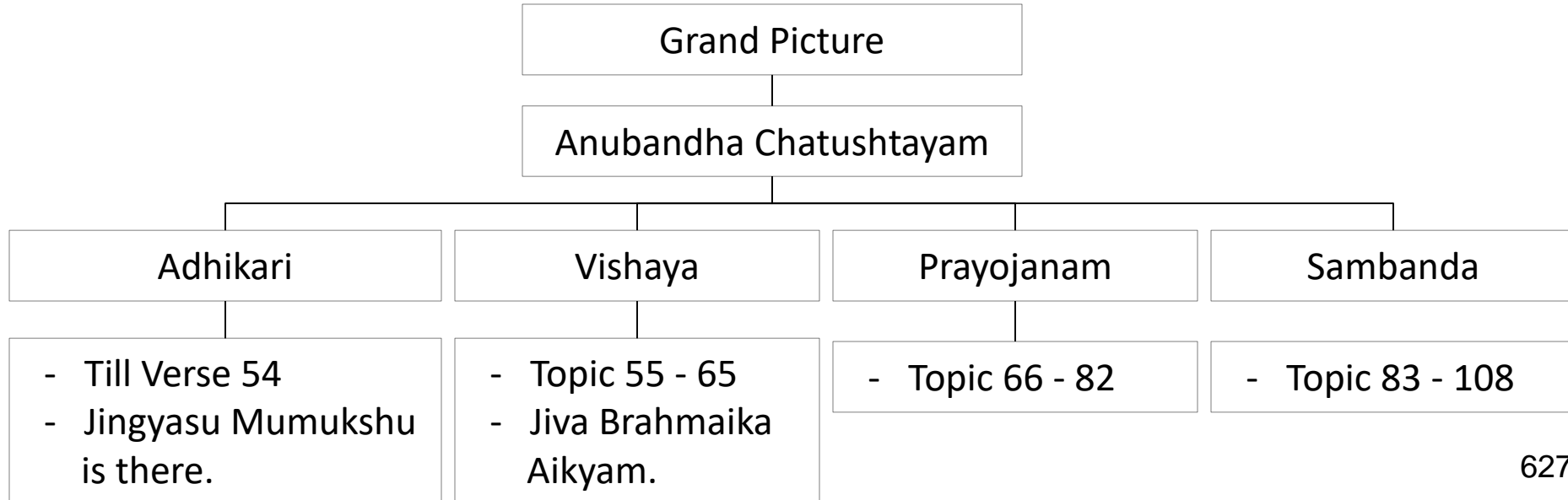


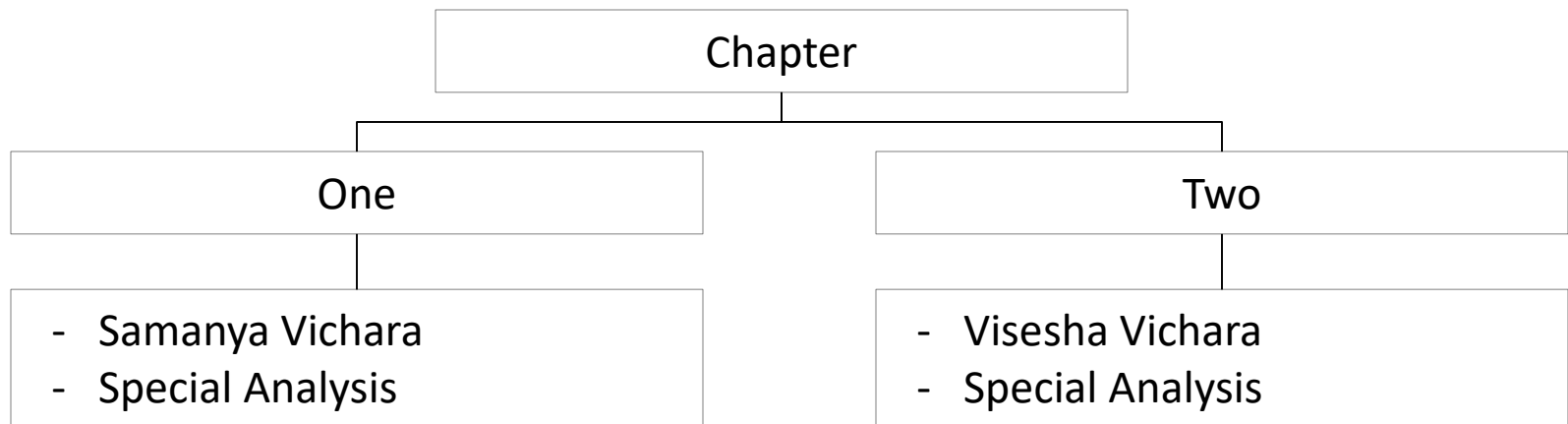
Topic 55 to 60 : (आ. ५५-६०) विषये आक्षेपाः-

Objection and Answer related to the subject – matter :

Topic 55 : Objection related to the identity of Jiva and Brahman :

(५५) जीवब्रह्मणोरैक्यरूपविषये आक्षेपः- यतूक्तं जीवब्रह्मणोरैक्यमेवास्य ग्रन्थस्य विषय इति तन्नोपपद्यते; तयोः स्वभावभेदात्। तथा हि, ब्रह्म तु अविध्याऽस्मितारागद्वेषोर्भिनिवेशात्मकपञ्चक्लेशशून्यं व्यापकमेकं सजातीयभेदरहितं च, ब्रह्मणः सजातीयब्रह्मान्तराभावात्। जीवस्तु निखिलक्लेशभाक् पैरिच्छिन्नोऽनेकश्च। यावन्ति शरीराणि तावन्तो जीवाः। सर्वशरीरेषु जीवस्यैकैत्वाभ्युपगमेत्वेकशरीरे जायमानसुखदुःखादयः सर्वशरीरेषु जायेरन्। न तु तथाऽस्ति।





Purva Pakshi :

- Vedanta has no Anubandha Chatushtayam.
- Vichara Sagara not to be studied.

Nischala Dasa :

- Anubandha Chatushtaya is there, Vichara Sagara should be studied.
- Chapter 1 & 2 paves way for Vedanta study.
- This is unique approach of Nishchala Dasa.
- Upto topic no. 54, Nischala Dasa established Adhikari is there amongst 4 Anubandha Chatushtayam's.
- Jingyasu different from Pamara, Vishayi, Mukta.
- Topic over.

Next Topic :

- 2nd Anubandha – “Vishaya”.

Purva Pakshi Asks :

- What is subject of Vedanta?
- Jivatma / Paramatma – Aikyam, Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.

Nischala Dasa :

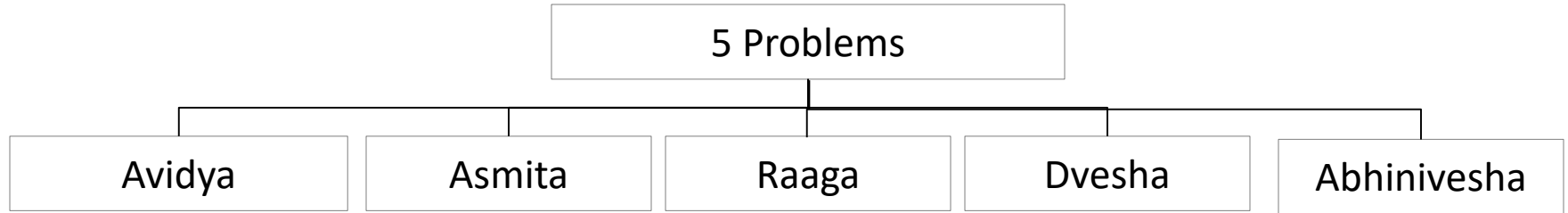
- Jivatma / Paramatma – Aikyam is possible.

Topics 55 – 60 (6 Topics) :

Vishaya Akshepa :

- Objection regarding subject matter of Vedanta.
- Jivatma / Brahman Aikyam.
- Advaitin declares Jivatma / Brahman – Aikyam is subject matter of all Vedanta Grantha including Vichara Sagara.
- That subject illogical, Svabhava Bheda.
- Nature opposite.
- Tamah Prakashavat Virudha Svabava.
- Brahman = Paramatma = Srishti, Sthithi, Laya.
- Jagat Karta, is free from Pancha Klesha, 5 fold problems.

- Kleshas mentioned in Yoga Sutra.
- Bhagavan = Paramatma = Definition.
- Paramatma is free from 5 problems Atmaka – in form of :



- Footnote on Avidya.
- **New meaning of Avidya :**
Vidya Virodhi – That which is opposed to knowledge and eliminated by knowledge.
- Not Vidya Abhava, not absence of knowledge.
- Ignorance not absence of knowledge, it is opposed to knowledge.

Absence of Knowledge	Opposed to knowledge
<ul style="list-style-type: none"> - Abava Rupam - Darkness 	<ul style="list-style-type: none"> - Eliminated by knowledge, light. - Light - darkness

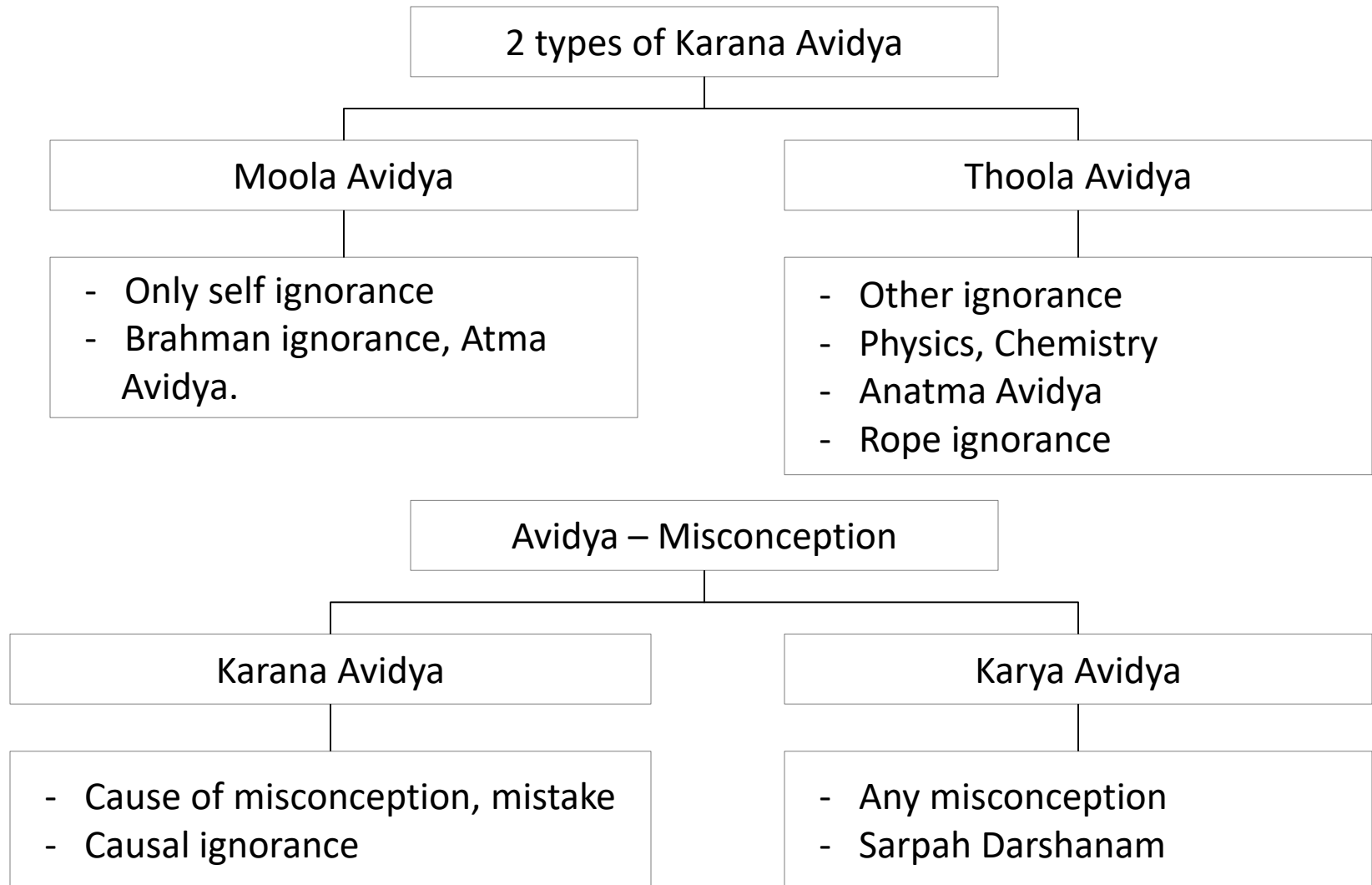
- Vid – Vidyate, to exist here.

Popular meaning :

- Vitu – Vetti – Vidya – Vitanti.

Avidya :

- That which does not really exist at all.
- Navidyate iti Avidya.
- That does not really exist, Mithya, Avidya.

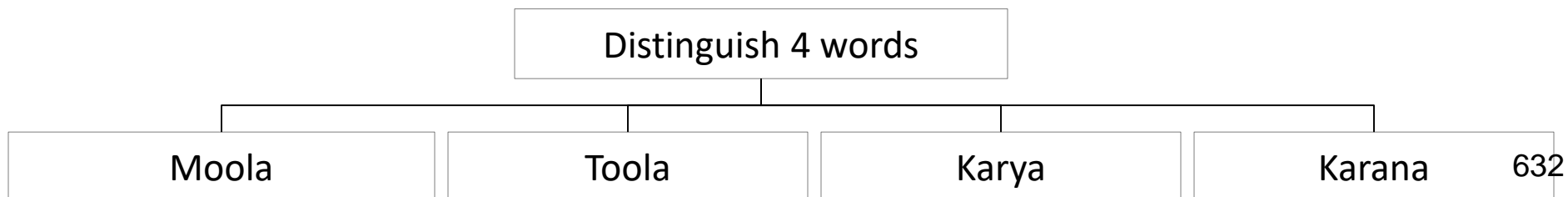


- Adhyasa = Superimposition.
- Rajju Sarpa Darshanam.
- Seeming Snake as Rope.
- Mistaking myself as the body, mistake born out of ignorance.
- Superimposition = Mistake, erroneous perception, Adhyasa, Adhyaropa, Mithya Jnanam, Karya Avidya.

• **Sarpah Darshanam is Karya Avidya.**

Rajju Agyanam	Snake Perception
<ul style="list-style-type: none"> - Karana Avidya - Shell ignorance - Sand Ignorance - Ooshara Agyanam 	<ul style="list-style-type: none"> - Karya Avidya - Silver perception - Mirage water ignorance
Waker	Svapna
<ul style="list-style-type: none"> - Karana Avidya - Ignorance of Waker = Nidra 	<ul style="list-style-type: none"> - Karya Avidya

- Use Moola Avidya, Toola Avidya according to context.



Adhyasa Bhashyam Mistaking

- Body as Atma, myself, Bhokta, Karta, is called Avidya, Karya Adhyasa.

- Atma as Bodhya is called Karana Adhyasa or Avidya in Yoga Sastra.

Yoga Sutra

Pancha Klesha (Born out of Mistaking body as Atma – Karya Avidya)

Avidya

- Karya Avidya
- Taking body as Atma, mistake.

Asmita

- Ahamkara
- False I born, out of ignorance of Atma.

Raaga

- Attachment for favourable

Dvesha

- Aversion for unfavourable
- Dislike, desire
- Want to get rid of

Abhinivesha

- Instinctive desire for Survival.

• **Fake I, identity, born out of Avidya is called Asmita or Ahamkara.**

- Fake human being, male, Purusha, Grihasta, Ahamkara, born out of Brahma Avidya = Asmita.

Gita :

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

- Nothing is favourable, unfavourable in the world.
- Anatma = Bandha Hetu.

Abhinivesha :

- Instinctively fighting anything that threatens my life because of fear of death.
- Sharira Rakshana Ichha Instinctive.
- If Lizard falls from Ceiling, will shift to neighbor, reflexively born out of instinct.
- Samanya Deha Abhimana, general body identification caused by Prarabdam.
- All 5 together, Pancha Klesham is associated with Jiva.
- Paramatma naturally free from Pancha Klesha.
- How can Klesha Sahita, Rahita have Aikyam?
- Anubandha Chatushtayam Nasti.
- Don't start Vichara Sagara.

Revision (51) :

- Topic 55 – Objection from Purva Pakshi.
- Jiva – Brahman Aikyam not possible.
- Subject not possible, Svabava totally different, diagonally opposite.

Jiva	Paramatma
<ul style="list-style-type: none">- Pancha Klesha Sahitaha- Has Sajatiya Bheda- Many Jivatmas are there	<ul style="list-style-type: none">- Pancha Klesha Rahitaha, Shunyam, Special nature.- Yoga Sutra accepted by Vedantin.- Sajatiya Bheda Rahitaha.- No 2nd Paramatma.

- Vyapakam Paramatma in all Devata and Aneka Jivatma.
- Klesha = Dosha = Defects.
- Avidya, Asmita, Raaga, Dvesha, Abhinivesha.
- Each body has separate Jivatma.
- Each Jivatma experiences separate pleasures.

1st Argument :

- **Jivatma and Paramatma opposed in all respects.**
- Jivatma / Paramatma Aikyam not possible, no subject matter for Vichara Sagara, don't start text.

Topic 56 – 60 : (आ ५६-६०) साक्षिब्रह्मैक्यविषये आक्षेप:-

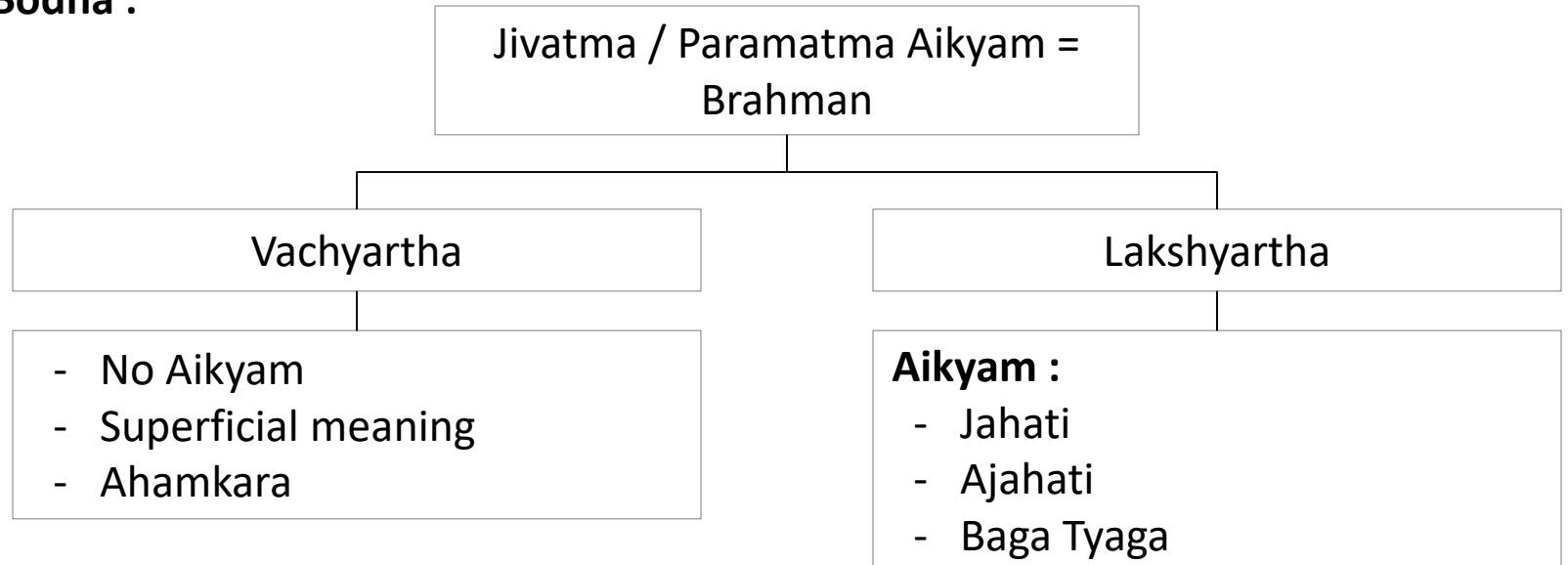
Objection with regard to the identity of the witness principle and Brahman :

Topic 56 :

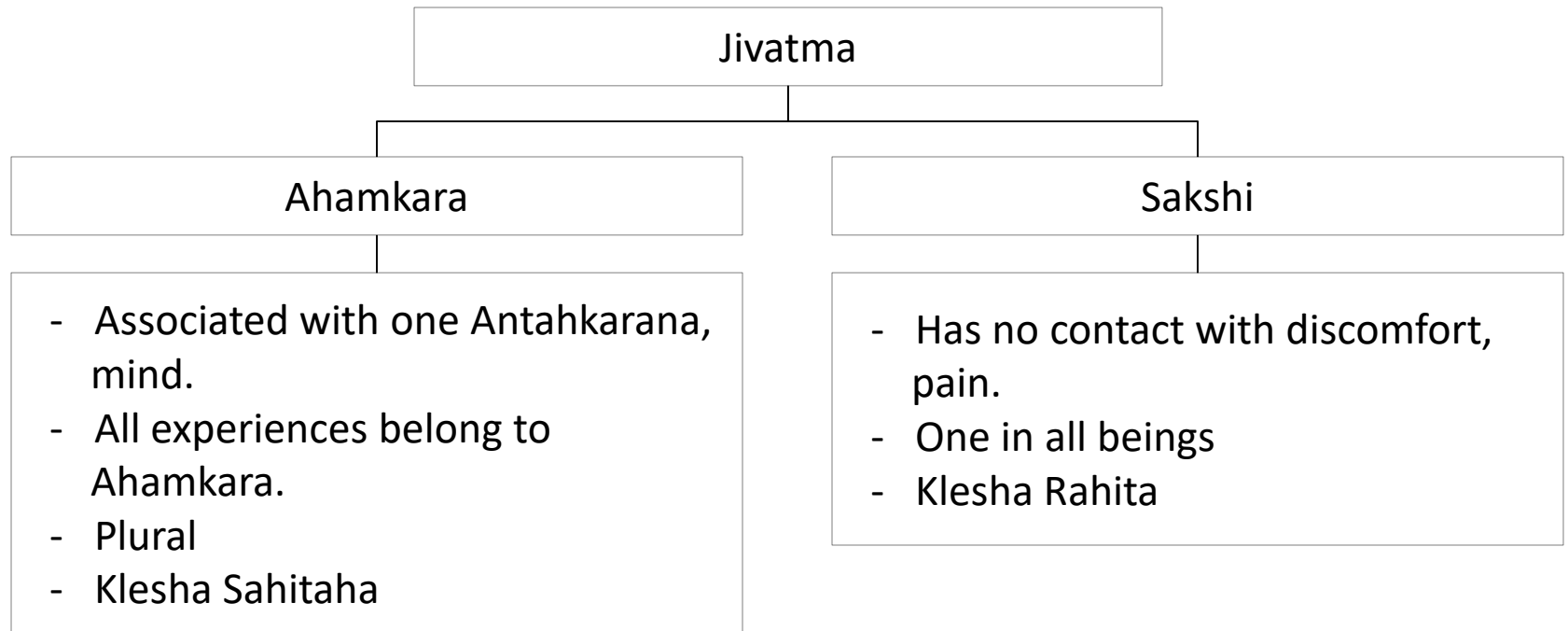
(५६) जीवातिरिक्तसाक्षी नास्ति; सत्वेऽपि साक्षी नानेति शङ्का –
यदुक्तं सुखदुःखादयोऽन्तःकरणधर्माः। तच्चान्तःकरणमनेकम्।
तस्मादेकोपाधिस्यसुखदुःखादयो धर्माः उपाध्यान्तरसंबन्धिनो
न भवन्ति। साक्षी तु सर्वसुखदुःखादिसाक्ष्यधर्मासंबद्ध एक एव।
तस्य च ब्रह्मणैक्यं वक्तुं शक्यत एवेति। तन्न।
कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवातिरिक्तसाक्षिसत्वे प्रमाणाभावात्।

- Purva Pakshi – Quoting Vedantins regular Answer.

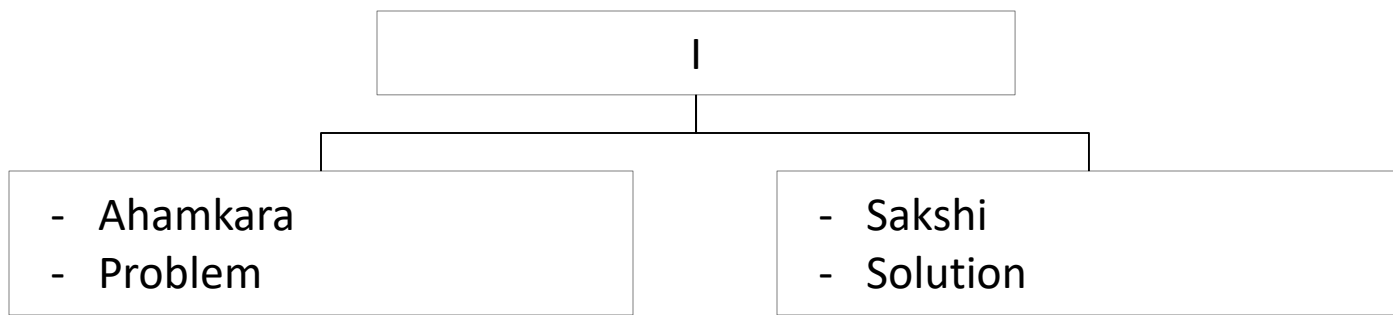
Tattva Bodha :



- I – associated with body, mind has inferior attributes.
- Plurality, inferiority attributes are there.
- Can't take Ahamkara.



- **One Sakshi does not have different experiences, Sakshi is without experience, Ekaha.**
- Sukha Dukha Rahita Sakshi can have Aikyam with Brahman.
- Jivatma is Pancha Klesha Rahitaha, Ahamkara Vilakshana.
- That Eka Sakshi Jivatma can be identical with Paramatma.



Purva Pakshi Quotes :

- Advaitins Answer to Validate Jivatma / Paramatma Aikyam.
- Sukham, Dukham etc., are Antah Karana Dharma, belong to only mind.
- Bodies many, emotional minds many.
- Minds varied.
- **Many minds are experiencing many emotions in different places, Sakshi is one, changeless.**
- Sakshi not associated with Sarva Sukha – Dukham.
- Various emotional conditions do not belong to Sakshi.

Sakshi	Sakshyam
<ul style="list-style-type: none"> - Witness - One - Pure 	<ul style="list-style-type: none"> - Witnessed minds, many impure

- **No Sakshi at all separate from Ahamkara Rupa Jiva.**
- Other than Ahamkara Rupa Jiva, no Sakshi.

- **Therefore no Aikyam.**

- No Pramana for such Sakshi.

1st Objection :

- Impurities belong to mind.
- Pure one Sakshi can be equated with one pure Brahman.
- Many impure minds can't be associated with Brahman.
- 2 objections in topic 56, Jiva Atirikta Sakshi Nasti.
- Assume there is Sakshi other than Ahamkara like 2 birds in Mundak Upanishad.
- That Sakshi can't be one.

Tree	Birds
- Shariram	- Ahamkara - Sakshi

- Each Shariram has Ahamkara and Sakshi birds, Sakshis many.

Question :

- If many Sakshi how pluralistic Sakshi can be identical with non pluralistic single Brahman?
- Sakshi Brahman Aikyam Na Sambavati.

Sakshi	Brahman
- Anekatvat	- Ekatvat

Consolidate :

- Ahamkara – Brahma Aikya Na Sambavati.

I) Dharma Virodhat, Sakshinaha Abavat – No Sakshi other than Ahamkara Roopa Sakshi.

II) No Pramanam to prove Sakshi.

III) Assume that there is Sakshi, then it can't be one.

- Even in Mundak Upanishad, every tree has 2 birds – Sakshi must be many.
- Mahavakya in trouble.

Objection No. 1 :

- **Jiva – Karta – Bhokta – Ahamkara alone is there, no Sakshi.**
- If we accept existence of Sakshi, it can't be one.
- **I have one Sakshi behind my mind, you have one Sakshi behind your mind. Each Sakshi belongs to respective Avasta Trayam belonging to respective individual.**

One individual Sakshi	Second Individual Sakshi
Waking	Sleeping

Objection No. 2 :

- **Sakshi must be many.**

Purva Pakshi :

- Presenting grand structure of Advaitam.
- **Mind and its attributes and emotions objectified by Sakshi.**
- **Mind being Jadam, can't objectify itself and its attributes.**

- Sukha – Dukha Avasthas, pleasure – pain in Antahkarana are witnessed, objectified.
- Mind is Jadam, it can't know its own nature.
- Sense organs can't objectify mind.
- Sakshi objectifies mind is Vedanta Siddhanta.
- I know the mind, I know pleasure, pain, emotions, knowledge, ignorance, all attributes of the mind, I am Sakshi.

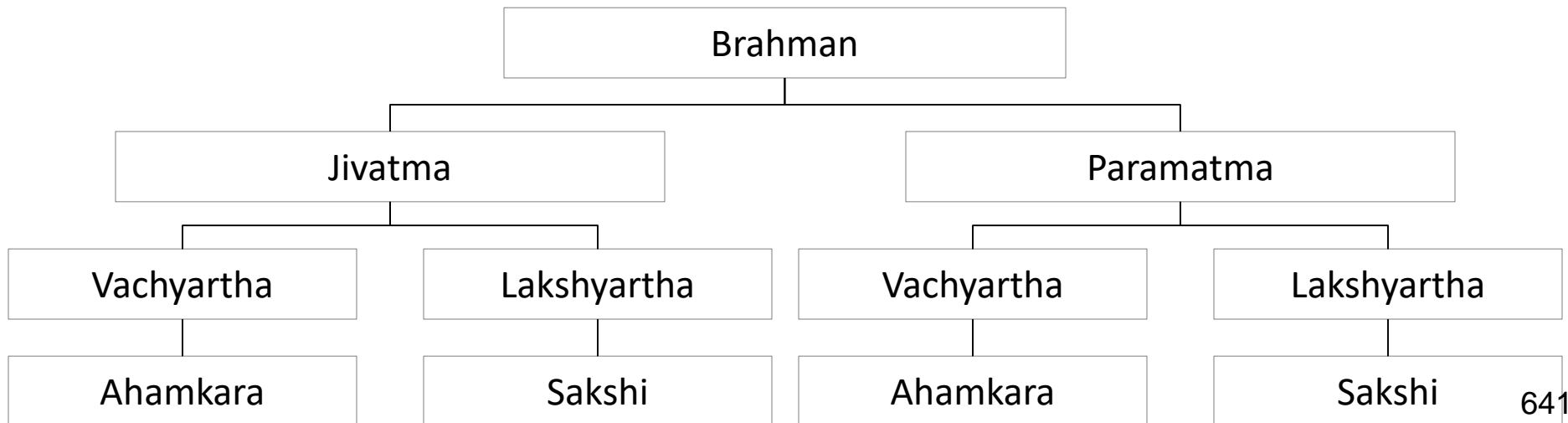
Revision (52) :

- Nishchala Dasa – presents Jiva Brahma Aikyam.

1) Attributes are diagonally opposite, can't be one and same.

Purva Pakshi :

- Quotes our Answer.
- Jivatma / Paramatma Aikyam not from Vachyarth Ahamkara Drishtya.



- Only from Lakshyarthā Aikyam, from Sakshi level Aikyam.

Purva Pakshi :

- In definition of Sakshi not wrong.

Purva Pakshi's Other contention :

- There has to be Many Sakshis.
- Each Jiva has enclosed Sakshi.
- Sakshi has to be many, plural.

Jivas	Brahman
- Many, Sakshis Many.	- Nondual, non plural.

- No identity possible.
- Whenever I am aware of the mind and its conditions, I awaring principle can't be the mind because mind is object awared by me.

Sakshi awaring Principle	Mind
<ul style="list-style-type: none"> - Sakshi - Divine, sentient, knowing principle of the mind. - I know my emotions, attributes of mind, I refers to only Sakshi. - I knower of the mind am Sakshi. 	<ul style="list-style-type: none"> - Jadam - With Chidabhasa is knowing principle behind sense organs and the world.

- Purva Pakshi gives definition of Sakshi as knower of mind and Advaitin accepts.
- I am able to know only my mind, not other minds.
- Your mind known by you the Sakshi.

• **Since there are Many minds, many Sakshis have to be there.**

- If one Sakshi will be knower of all minds, I don't experience other minds.
- Anubava Abavat.
- Sakshi plurality have to be accepted.

• **Whichever Sakshi Chaitanyam is enclosed, within whichever mind, that Sakshi can witness only that mind.**

• **As many enclosures, so many Sakshi Chaitanyam.**

- Enclosed Sakshi Chaitanyam can't know other minds.

Conclusion :

- Sakshinaha Anekatvat, plural in number.
- For pluralistic Sakshi, oneness with all pervading consciousness, nondual consciousness can't be declared.
- This is presentation in brief.
- Elaboration in topic 57.

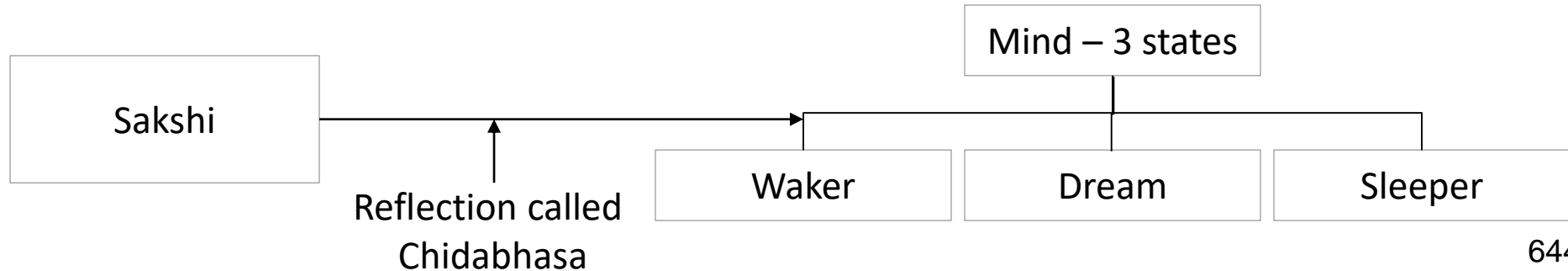
Topic 57 : अन्तःकरणस्येन्द्रियाविषयत्वम्

Mind is not an object of the sense organs :

(५७) अन्तःकरणस्येन्द्रियाविषयत्वम्-

इन्द्रियाणि पञ्चीकृतभूततत्कार्याण्येव विषयीकुर्युः।
अत्राप्यस्ति वक्ष्यमाणरीत्या भेदः। चक्षुरिन्द्रियं
नीलपीतादिवर्णयुक्ताघटादिनिष्ठनैत्यादिरूपं तदाधारभूतघटादि च
विषयीकरोति। त्वगिन्द्रियमपि स्पर्शं तदाश्रयं चोभयं विषयीकरोति।
जिह्वाघ्राणश्रवणानि तु त्रीणीन्द्रियाणि वस्त्वाश्रितरसगन्धशब्दानेव
क्रमाद्विषयीकुर्वन्ति, न तु तदाश्रयद्रव्यम्।

- Should not say, mind is objectified by Chidabhasa.
- **Chidabhasa not separate entity different from Sakshi.**
- **Sakshi alone falling on mind is called Chidabhasa.**



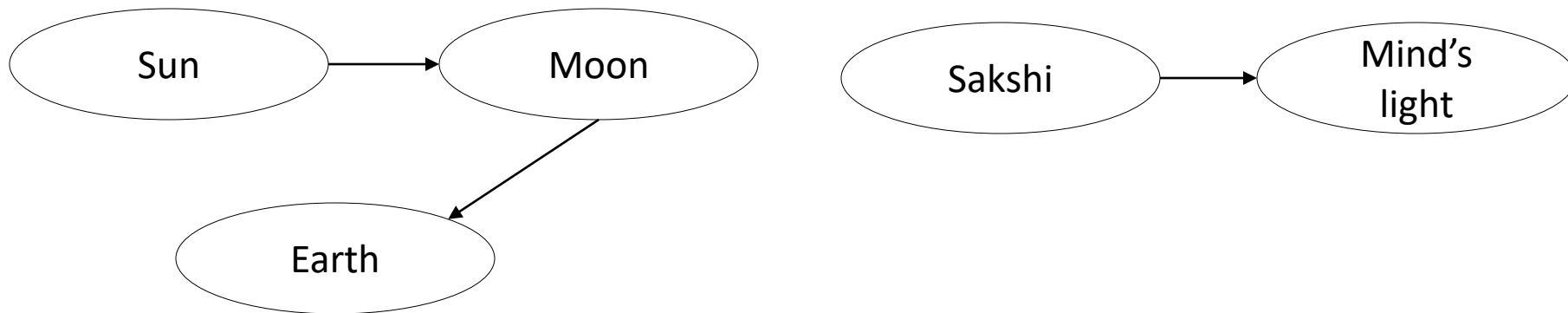
- Don't say Chidabhasa objectifies mind.
- **Sakshi by falling on mind and spreading on mind objectifies the mind.**

Rule :

- Reflected light objectifies reflecting medium.
- Original light alone objectifies, illumines reflecting medium, not the reflected light.

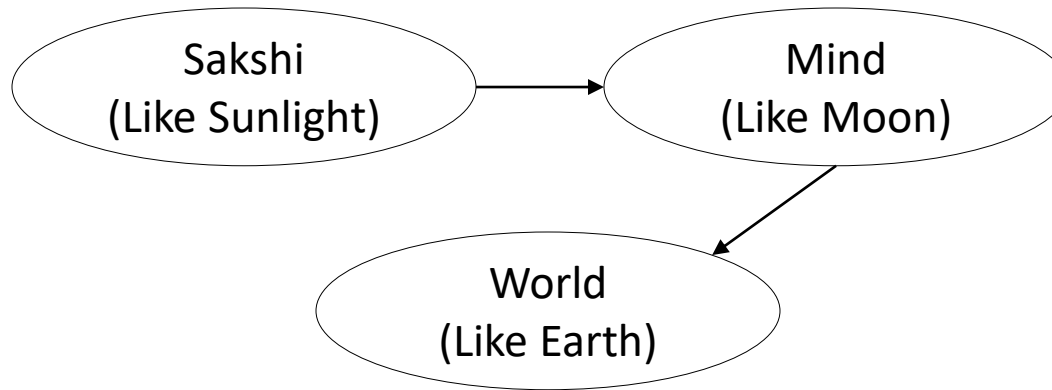
Example :

Pournami Night



- On Pournami Night, Earth illumined by sunlight or Moonlight?
- **Earth is illumined directly by moonlight and indirectly by sunlight.**
- Sunlight is inaccessible to earth.
- Therefore, we say moonlight illumines earth.
- Sakshi illumines mind, mind illumines body.
- Moon illumined by not moonlight.

- Moon accessible to sunlight.
- Sunlight illumines moon forming the moonlight and moonlight illumines earth.
- Similarly,



- Sakshi Chaitanyam illumines objectifies the mind forming the Chidabasa and Chidabasa illumines external world through the sense organs.

Summary :

1st Step :

- Sense organs can't objectify, illumine the mind.

2nd Step :

- Mind can't objectify, reveal, illumine itself.

3rd Step :

- Thoughts can't objectify, illumine reveal, mind.

3 Lessons :

- Only Sakshi can illumine the mind.

Elaboration :

Who can know the mind?

Mind

Thoughts

Sense Organs

- Sense organs can know only external objects, substance, Dravyam and their properties
- Can objectify Panchikruta Butani – Sthula Butas and their Karyam, products, Sthula Buta Padarthams.
- In this also, there is a subtle difference amongst the sense organs.

Sense Organs

Eyes

- Objectify substance and attribute.
- Yellow, blue colour attributes and pot substance together simultaneously.
- Locus of colour, Ashrayam known.

Ears

- Car + sound
- Doesn't know substance, only attribute, property.
- Can hear without objectifying.

Skin

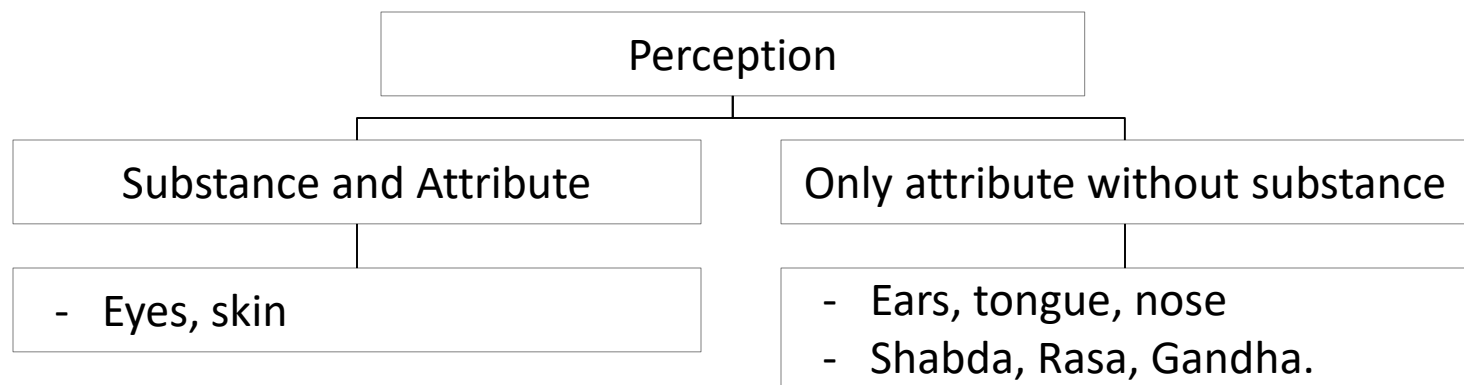
- Attribute + substance.

Tongue

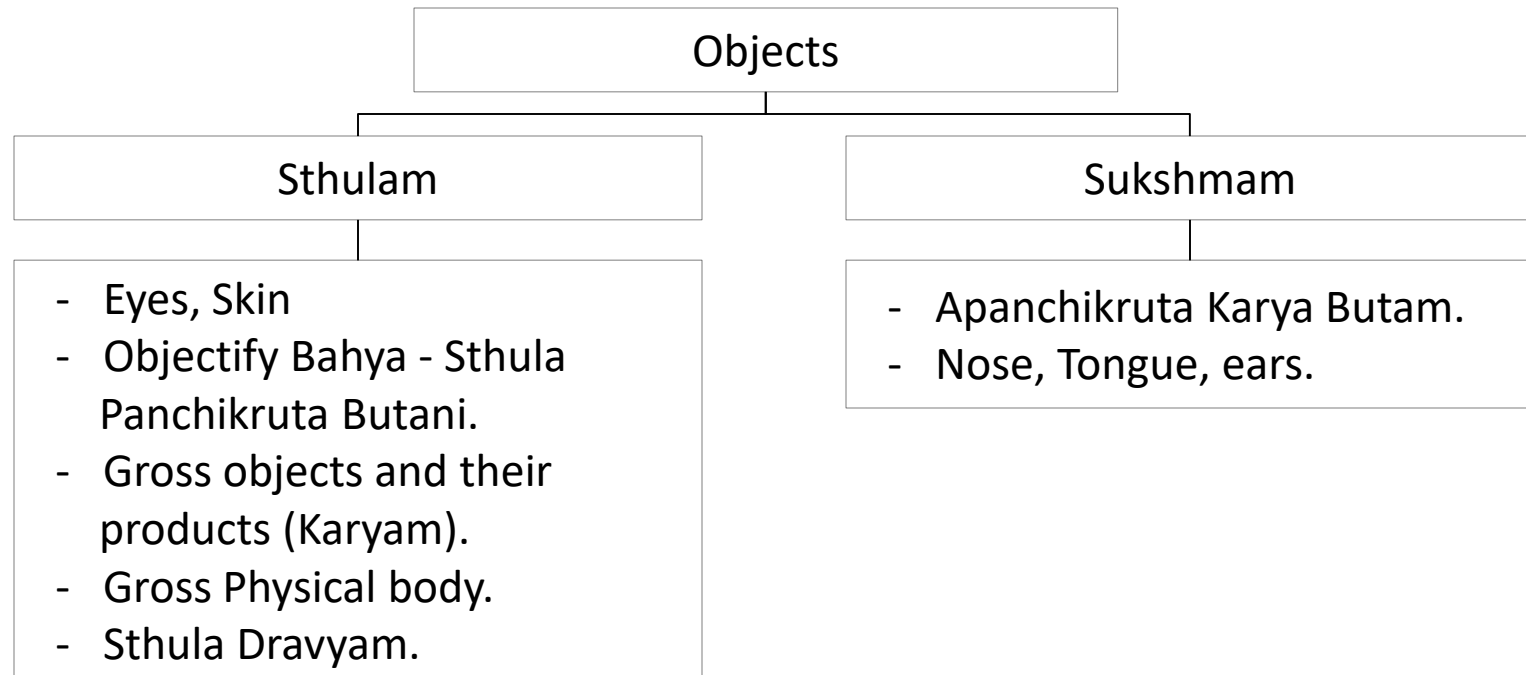
- Only attribute not substance
- Can taste without objectifying

Nose

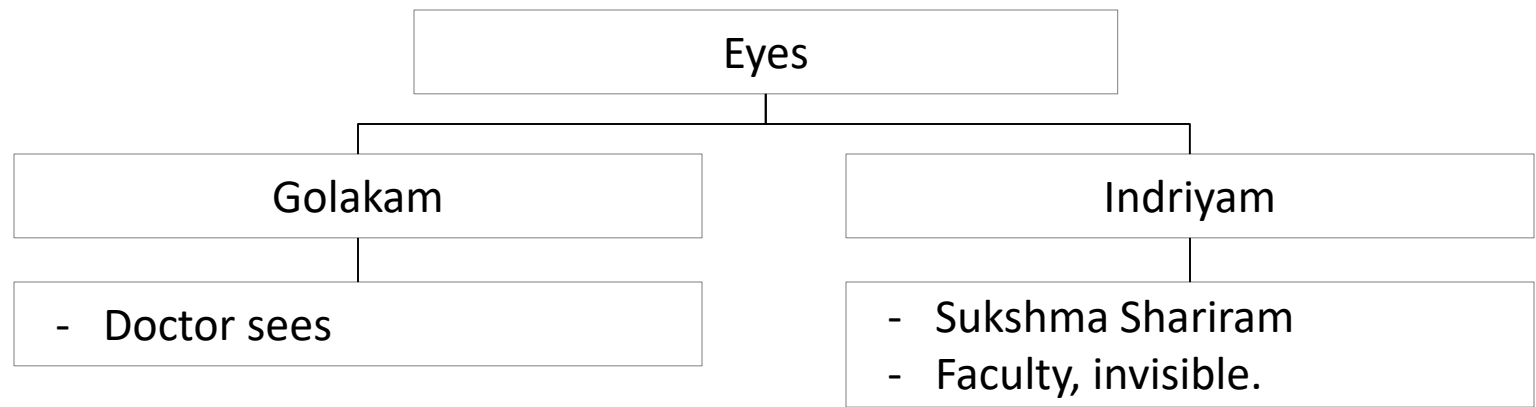
- Only attribute not substance
- Can smell without objectifying.



- Mind can't be objectified by sense organs.
- Sense organs can objectify only objects, Vastu.

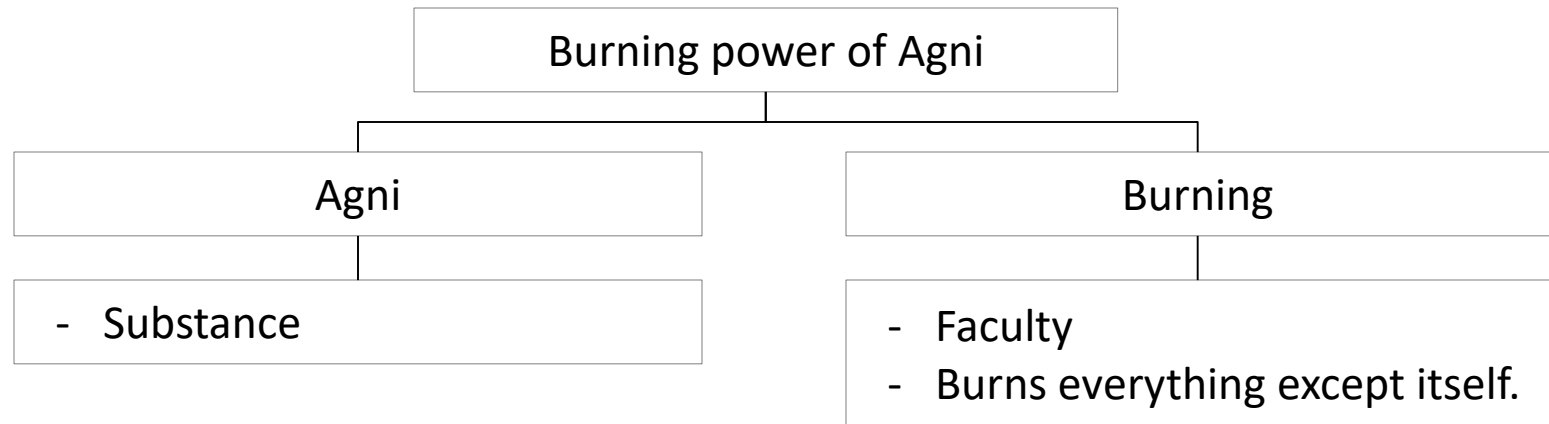


- Eyes can't objectify themselves or other Indriyams – sense faculties.
- When they can't know other sense organs themselves, where is question of perceiving mind.



- **Mind not known by thoughts.**

- Mind is locus of all thoughts, thoughts illumine the world of objects, emotions, not themselves.
- For thoughts rising in self, mind cannot become Vishaya.



- Kartru – Karma Virodha.
- Thoughts rising in mind will objectify everything except locus of thought.
- I know the mind, I stands for Sakshi.

Revision (53) :

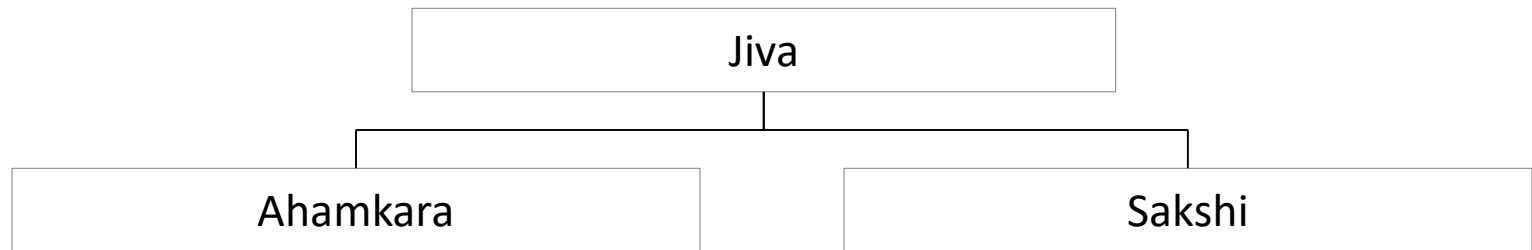
Topic 58 : अन्तःकरणस्य स्ववृत्त्यविषयत्वम्

Mind is not an object of its own thought-modification :

(५८) अन्तःकरणस्य स्ववृत्त्यविषयत्वम्- किञ्चान्तःकरणं न स्ववृत्तेरपि गोचरीभवति। अन्तःकरणस्य वृत्त्याश्रयत्वान्न तत् स्वाश्रितवृत्तेर्विषयीभवितुमर्हति। यथा अग्न्याश्रिता दाहशक्तिः स्वाश्रयातिरिक्तेन्धनाध्येव विषयीकरोति। तथाऽन्तःकरणवृत्तिरपि स्वाश्रयान्तःकरणव्यतिरिक्तमेव वस्तु विषयीकुर्यात्। तस्मादन्तःकरणं नैव स्ववृत्तेर्विषयीभवति।

Purva Pakshi :

- Jiva – Brahma Aikya not possible.



- Mind and conditions known by Sakshi.
- Chidabasa illumines the external world through thoughts and sense organs.

- Sakshi illumines mind forming the Chidabhasa and also objectifies mind.
- Do Mananam and Nididhyasanam.

Analyse :

- Sakshi alone objectifies, knows illumines the mind.

Purva Pakshi :

- Wants to establish Sakshi alone illumines the mind.
- Negatively, he says mind can't be illumined by anything else.
- Sense organs can't reveal, illumine mind.
- Mind has to be known by someone other than mind and sense organs.

Topic 57 :

(५७) अन्तःकरणस्येन्द्रियाविषयत्वम्-

इन्द्रियाणि पञ्चीकृतभूततत्कार्याण्येव विषयीकुर्युः।

अत्राप्यस्ति वक्ष्यमाणरीत्या भेदः। चक्षुरिन्द्रियं

नीलपीतादिवर्णयुक्ताघटादिनिष्ठनैत्यादिरूपं तदाधारभूतघटादि च

विषयीकरोति। त्वगिन्द्रियमपि स्पर्शं तदाश्रयं चोभयं विषयीकरोति।

जिह्वाघ्राणश्रवणानि तु त्रीणीन्द्रियाणि वस्त्वाश्रितरसगन्धशब्दानेव

क्रमाद्विषयीकुर्वन्ति, न तु तदाश्रयद्रव्यम्।

Sense organs

Eyes + Skin

- Reveal attribute alongwith substance.
- Colour and touch

Ear and Nose

- Reveal sound and smell without knowing substance, source.

Tongue

- Has 2 Sense organs

- Taste
- Rasana

- Skin / Tvak
- Touch Indriyam
- Hard, Soft, hot, cold
- Substance not grasped.

Conclusion :

- Sense organs can't grasp mind.

Topic 58 :

(५८) अन्तःकरणस्य स्ववृत्त्यविषयत्वम्- किञ्चान्तःकरणं न स्ववृत्तेरपि गोचरीभवति। अन्तःकरणस्य वृत्त्याश्रयत्वान्न तत् स्वाश्रितवृत्तेर्विषयीभवितुमर्हति। यथा अग्न्याश्रिता दाहशक्तिः स्वाश्रयातिरिक्तेन्धनाध्येव विषयीकरोति. तथाऽन्तःकरणवृत्तिरपि स्वाश्रयान्तःकरणव्यतिरिक्तमेव वस्तु विषयीकुर्यात्। तस्मादन्तःकरणं नैव स्ववृत्तेर्विषयीभवति।

Attributes / Functions / Properties

Emotions, pleasure, pain, Raaga,
Dvesha

- Sakshi alone reveals emotions.
- Antahkarana Dharma, attribute, condition can't be known by mind.
- Why?

Topic 59 : ५९) अन्तःकरणधर्माः नान्तःकरणवृत्तेर्विषयाः-

The attributes of the mind are not the objects of the thought-mode in the mind :

५९) अन्तःकरणधर्माः नान्तःकरणवृत्तेर्विषयाः-

एवमेवान्तःकरणवृत्तिः स्वाश्रयान्तःकरणश्रितरागद्वेषसुखदुःखाधर्मानपि न विषयीकर्तुं शक्नोती। यध्यन्तःकरणवृत्तिः स्वाश्रयभूतमन्तःकरणं विषयीकुर्यात्तर्हि तदाश्रिततद्धर्मभूतान् सुखदुःखादीनपि विषयीकुर्यात्। यतोन्तःकरणं विषयीकुर्वाणा वृत्तिर्नान्तःकरणाभिमुखा भवति, तस्मादन्तःकरणवत् तद्धर्माश्च नान्तःकरणवृत्तेर्विषयीभवन्ति।

- Emotion and mind not separable.
- Color of pot and pot can't be separated, identify both together.
- To objectify emotion, objectify mind.
- Emotions are located in the mind, hence can't be objectified.
- Since all thoughts rise in the mind, they can't be objectified.

Example :

- Beam of light.

Mind	thoughts
- Torchlight	- Beam - Reveal objects of the world

- Can't turn towards itself.
- Vritti can't turn to mind because they rise from the mind, locus, Ashrayam Na Abhimukha Bavati.

Conclusion :

- Both mind and emotions can't be known by the mind.
- Known by Sakshi.
- Why mind can't know emotions of the mind?
- **Emotions are very close to the mind instrument, mind can't objectify very close emotions.**

Example :

- Eyes can't objectify colours and form if objects very close.
- Anjanam, eye dye (Mei) put on eyes, Jaundiced eye, Red eye.
- Gents in Kashi yatra put Mei.
- Thoughts of the mind can reveal objects reasonably far away.
- Not very remote or very close.
- Nayana Vritti is objectifying power of eye.
- Who knows emotions?
- I know emotions, I stands for Sakshi whether you understand Sakshi or not.
- Attributes of the mind = Emotion, therefore Sakshi Brahma Aikyam not possible.

Topic 60 : अनेकसाक्षिणामेकेन ब्रह्मणैक्यासंभवः

Impossibility of the identity of many witness principles with one Brahman :

६०) अनेकसाक्षिणामेकेन ब्रह्मणैक्यासंभवः - एवं चान्तःकरणद्वर्माणां
केवलसाक्षिवेध्यत्वमते साक्षिण एकत्वाङ्गीकारो न युज्यत एव।
पूर्वमेव प्रदर्षितरीत्या एकेन साक्षिणा यदा
एकान्तःकरणस्यसुखदुःखादयो विषयीक्रियन्ते तदा
सर्वान्तःकरणगतसुखदुःखादेरपि विषयीकरणापतेरनिवार्यत्वात्।
लोके तथाऽननुभवादनेके साक्षिण इत्येवाभ्युपगन्तव्यम्।
साक्षिण अनेकत्वपक्षे यथा न दोषस्तथोक्तमेव प्राक्।
तथा चानेकसाक्षिणामेकेन ब्रह्मणैक्यं न युज्यत एव।

- In this manner it is very clear, I know the mind, emotions.
- It is Sakshi which objectifies the mind and its emotions in Vedanta.
- Sakshi alone knows mind and its emotions.

Corollary :

- I Sakshi am able to know only my mind and emotions.
- I don't know your mind and emotions.

• **If I am only Sakshi, I must be simultaneously able to know all the minds.**

- Sakshi can't be one.
- If Sakshi is one, it is illogical.
- Non duality of Sakshi is illogical, non-plurality illogical.
- Plurality of Sakshi is logical.
- Sakshi has to be Anekam.
- As pointed out before, in topic 56, for many minds, need many Sakshis.
- Acceptance of many Sakshis will be Validating our experience.

• **No Dosha in accepting many Sakshi to explain our experience.**

- Each of us has one Sakshi.

Problem :

- Aneka Sakshinam, Ekena Brahmanam – can't have oneness with one non dual Brahman.
- How pluralistic Sakshi can be identical with nonpluralistic Sakshi Brahman?
- Jivatma / Paramatma – Aikyam not possible.
- No Vishayam in Vedanta.
- No Anubandha Chatushtayam.
- Don't write Vichara Sagara.
- Nishchala Dasa Answers from next topic.

Topic 61 – 65 : Objections and Answers :

(आ. ६१-६५) विषयविषयाकाक्षेपाणां समाधानानि—

Topic 61 : Nature of the witness principle : साक्षिस्वरूपम्

(६१) साक्षिस्वरूपम्—यदुक्तं जीवो रागद्वेषादिक्लेशविशिष्टः,
तद्रहितश्च ब्रह्म; तस्मात् तयोर्जीवब्रह्मणोरैक्यरूपो विषयो
ग्रन्थस्य न सिद्धयेदिति-यध्यपि तत्सत्यमेव, तथापि
रागादिवियुक्तसाक्षिणो ब्रह्मणैक्यं युज्यत एव।
न च कर्तृत्वभोक्तृत्वादिधर्मविशिष्टजीवादन्त्यः साक्षी
वन्ध्यासूनुसमत्वान्नास्तीति वाच्यम्, उपहितस्य साक्षित्वात्।

Vishaya :

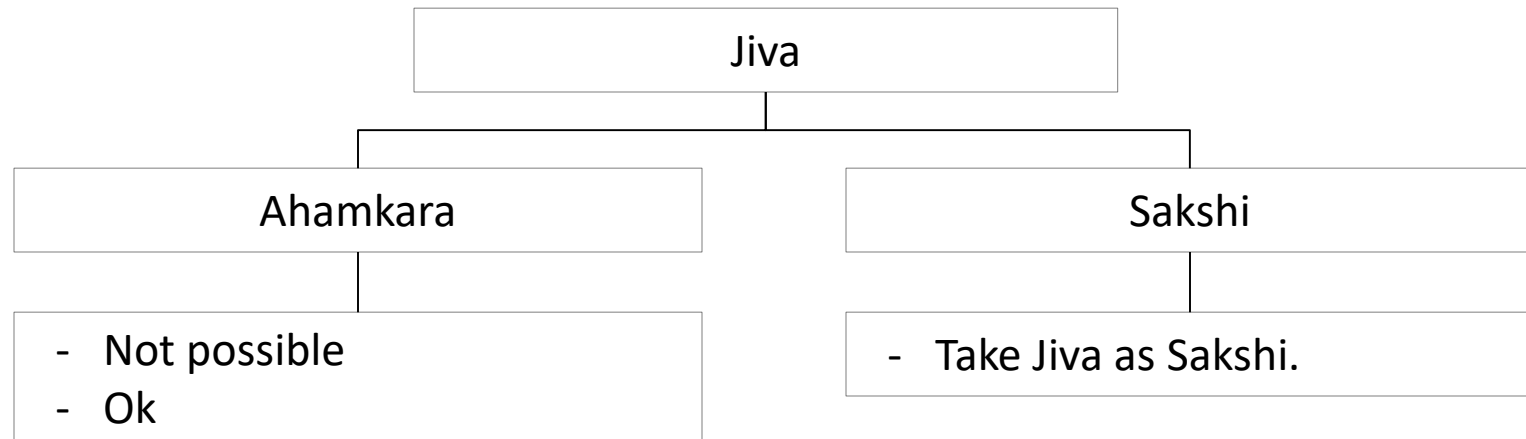
- Jiva – Brahma Aikyam.

1st Purva Pakshi :

- Ahamkara – Brahma – Aikyam.

Jivaha	Brahman
<ul style="list-style-type: none"> - Raaga Dvesha Klesha Visishtaha. - Ahamkara Rupa Jiva. - Associated with Raaga, Dvesha, Sukham, Dukham, Agyanam, Asmita, Abhinivesha problem. - Ignorant. 	<ul style="list-style-type: none"> - Raaga – Dvesha Klesha Rahitaha. - Sakshi Rupa Brahman. - Knowledge.

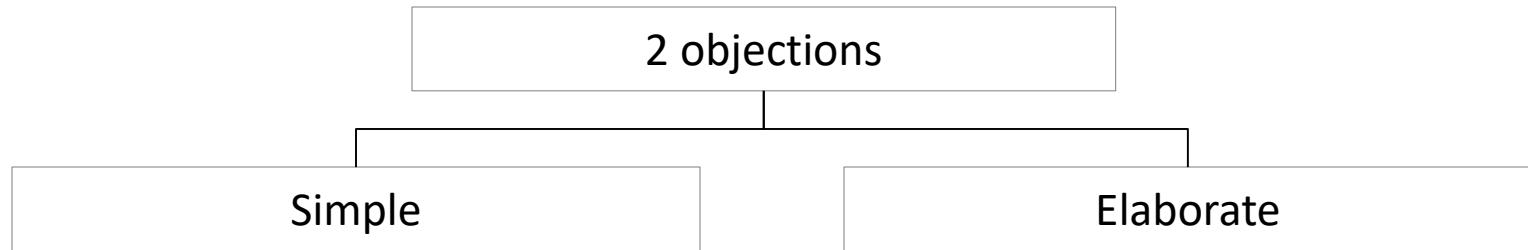
- Jiva Brahman Aikyam not possible Nishchala Dasa Agrees.



- Sakshi : I am knower of my mind and emotions.
- Raaga Dvesha belongs to mind.

- I am Sakshi of Mind.

- **Sakshi – Brahman can be identical.**



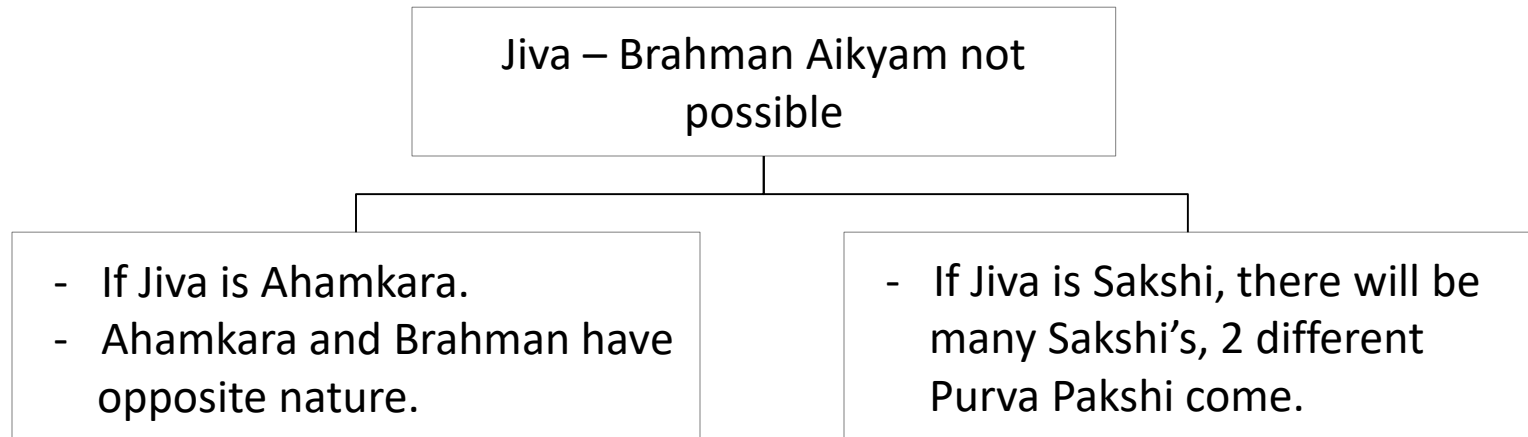
- No such thing called Sakshi other than Jiva with Ahamkara, associated with Raaga Dvesha.
- Raaga Dvesha Rahita Sakshi Nasti.

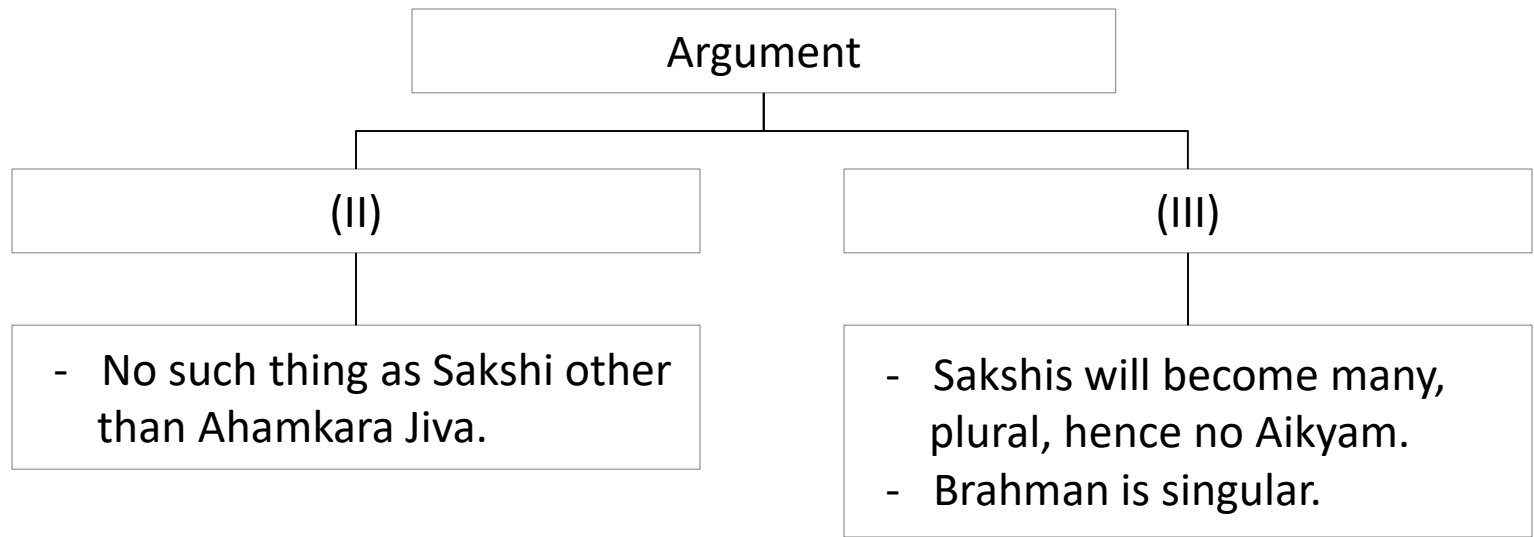
Revision (54) :

Topic 61 :

- Upto topic 60 Purva Pakshi raised 2 objections w.r.t. Jiva Brahman Aikyam.

I) Jivatma – Brahman Aikyam is not possible whether Jivatma is Ahamkara or Sakshi.





Advaitin :

I) Ahamkara Brahman Aikyam not possible, we accept.

II) Sakshi Brahman Aikyam is logical.

Purva Pakshi :

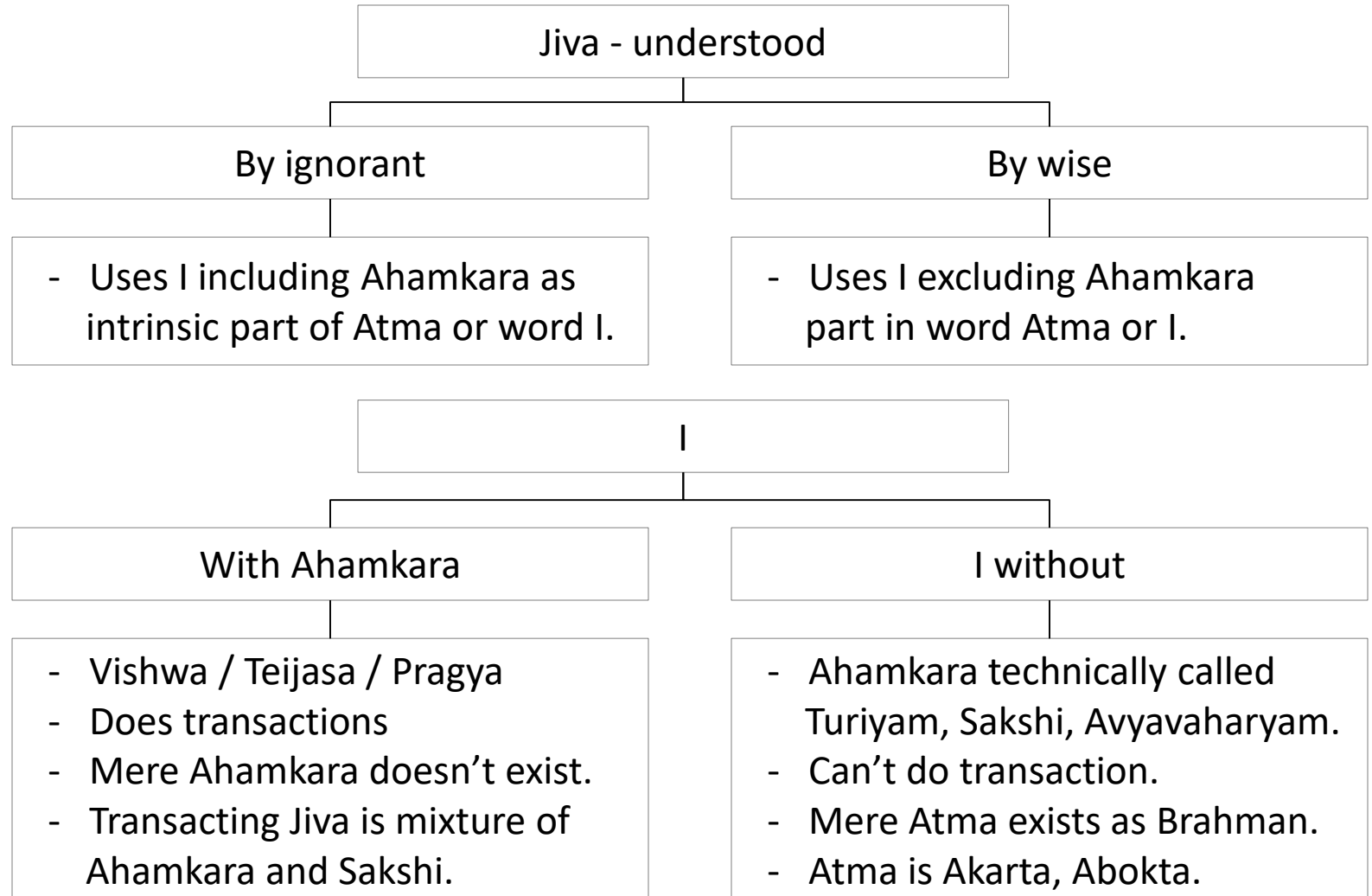
- Other than Karta – Bokta Atma, there is no Sakshi.

Example :

- Vandhya Putra : - Son of barren women does not exist.
 - Non existent entity.
- Idium used in Sanskrit.
- Ahamkara endowed with Kartrutvam Boktrutvam alone exists.
- Separate Sakshi Rupa Jiva does not exist.

Our Answer :

- Na ha Vachyam.
- Don't make Blunderous statement. Because Upahita Sakshitaha Exists, technical format.
- I – Jiva, always mixture of Ahamkara and Atma.



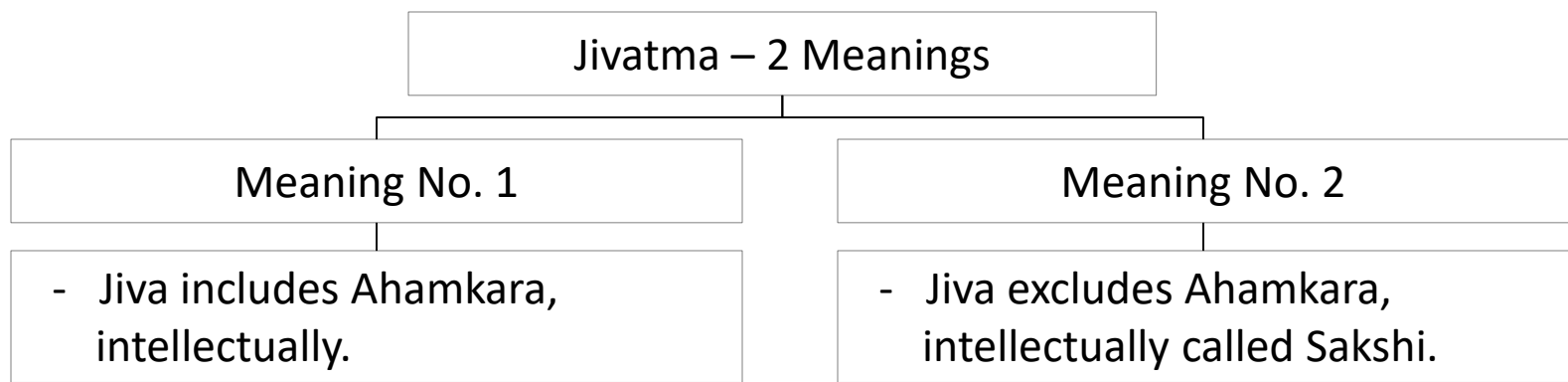
2 ways to understand Jiva

Ignorant

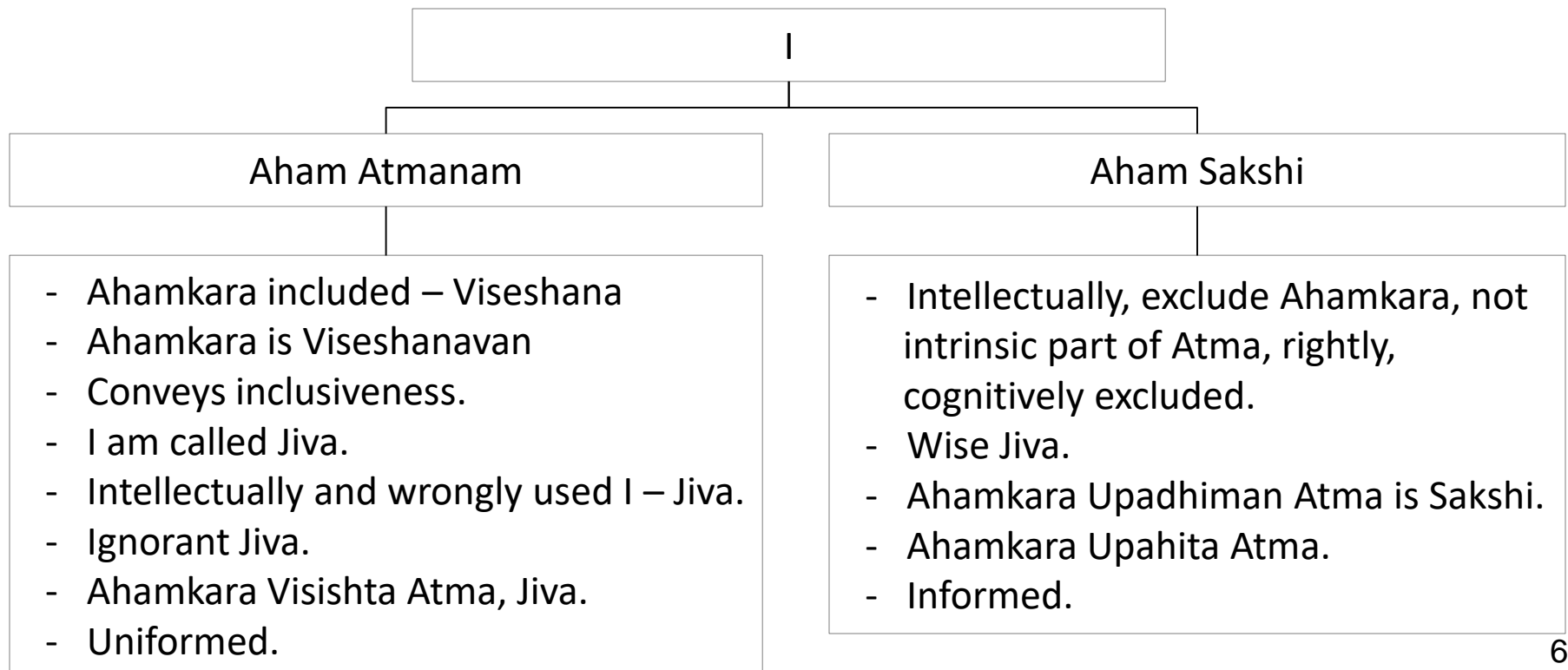
- Includes Ahamkara with Sakshi intrinsically while using I.
- Ignorant includes Ahamkara and Sakshi all the time, cognitively.
- When Jiva includes Ahamkara in understanding, thinking, is called Ahamkara.

Wise

- Ahamkara is not intrinsic part of Atma.
- Uses Ahamkara but excludes Ahamkara in understanding, cognitively, in thinking, by Baga Tyaga Lakshana.
- Without using Ahamkara I can't say I.
- Jiva understood by wise, excludes Ahamkara from mixture.
- When Jiva word excludes Ahamkara in understanding, it is called Sakshi.



- Jiva and Sakshi, 2 words refer to one and same mixture.
- In one intellectually excluded, in other intellectually included.
- Word I – Jiva always refers to mixture.

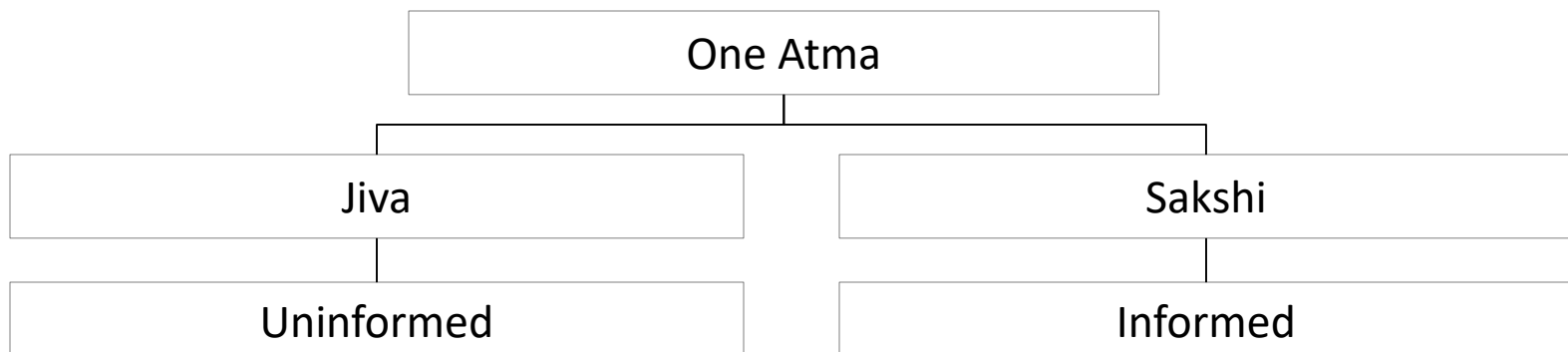


- Mixture experienced is same by both wise and ignorant, perspective is different.

Example :

- Pournami Night.
- Both ignorant and wise experience Moon and Moonlight mixture.

Ignorant	Wise
<ul style="list-style-type: none"> - Uninformed - Moonlight intrinsic part of Moon. - Moonlight = Viseshanam - Visishta Chandra. 	<ul style="list-style-type: none"> - Informed - Understands Moon which does not include Moonlight. - Moonlight belongs to Sun. - Moon is nonluminous by nature. - I experience bright moon. - I understand non-luminous moon. - Intrinsically moon not bright. - Moon is Upahita. - Excludes light from Moon. - Upahita Chandra for informed.



- Ahamkara Upahita Jiva, Same person is Sakshi.
- When wise says I am Sakshi, he has not plucked Ahamkara and thrown it away.
- Wise keeps Ahamkara, excludes Ahamkara.
- Sakshi is there, it is name of Jiva itself when Ahamkara is excluded.
- Pure Ahamkara does not exist at all.
- Upahitasya Sakshitvat.

Sakshi is Upahita Jiva (Ahamkara Rahita Jiva).

- This is Sutra Vakyam.
- Now, Elaboration.

कर्तृत्वभोक्तृत्वादिरूपसंसारिविशेषणानां यो विशेष्यांशः स एव साक्षीत्युच्यते। तादृशसाक्षिनिषेधे, संसारिणो विशेष्यांशापलाये कर्तृभोक्तृस्वरूपसंसारिनिषेध एव पर्यवस्येत्। एकस्यैव चैतन्यस्य साक्षित्वे विवक्षितेऽन्तःकरणमुपाधिर्भवति। तस्यैव कर्तृत्वभोक्तृत्वविशिष्टजीवत्वे विवक्षितेऽन्तःकरणं विशेषणञ्च भवति। विशेषणेन युक्तं विशिष्टमुपाधिना युक्तमुपहितमिति चोच्यते।

- Jiva is Karta, Bokta.

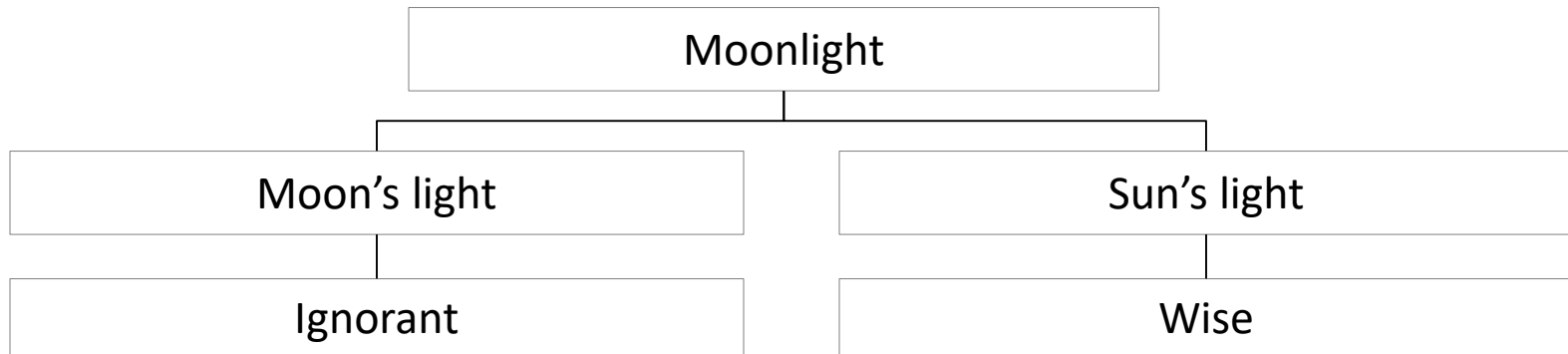
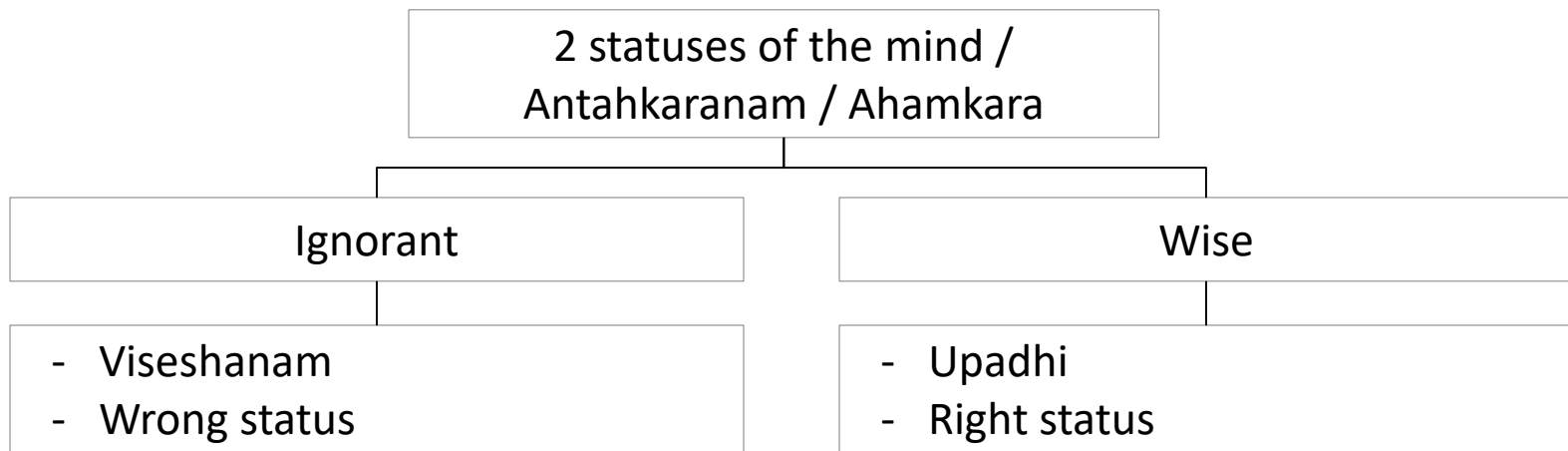
- Kartrutvam, Boktrutvam is attribute of Jiva.
- **When Ahamkara is used as Viseshanam, alongwith Ahamkara, there is another entity pure Adhishtanam.**
- Pure Ahamkara never exists, wherever is Ahamkara, there is Atma.
- No transaction possible in Sakshi.
- In Nirvikalpaka Samadhi, no knowledge takes place.
- Once Ahamkara is removed, who will know, with what?
- Use Ahamkara, intellectually exclude.
- Vishesha component, Ahamkara Saha eva Sakshi.
- Suppose Purva Pakshi negates Sakshi itself, when Vishesha Amsha Atma component is negated, Sakshi Nisheda.
- When Atma Sakshi component is negated Apalabhe by Purva Pakshi, Very Jiva will not be there.
- **If we retain Ahamkara and negate existence of Sakshi, Jiva himself will not be there.**

Example :

- Trying to retain chain after negating gold.
- Kartrutva, Boktrutva Samsari Nisheda.
- Don't say no Jiva is there or no Sakshi is there.

Technical Name :

Viseshanam	Upadhi
<ul style="list-style-type: none">- When Ahamkara wrongly included in Atma it is called Viseshana Atma.- For ignorant person, Ahamkara is Viseshanam.- When one and same Atma is looked upon as Kartrutvam, Boktrutva Visishta Jiva by ignorant person, Antah Karanam is Viseshanam.- Antahkaranam Ahamkara becomes inclusive. <p>Practical Terminology :</p> <ul style="list-style-type: none">- I am aware of the disturbed mind.- Therefore I am disturbed.- For me mind is called Viseshanam.- Ignorant sees mind as Visesham.- When mind becomes Viseshanam, I am called Visishta Atma.- That which is treated as Viseshana Atma, is called Visishtam.	<ul style="list-style-type: none">- When Ahamkara is rightly excluded that Ahamkara is called Upadhi.- For wise, Ahamkara is Upadhi.- One and same Atma when you want to look as Sakshi, Antahkaranam, Ahamkara Upadhi is used, not included. <p>Practical Terminology :</p> <ul style="list-style-type: none">- I am aware of the disturbed mind.- Therefore I am not the disturbed mind.- For me, mind is called Upadhi.- Wise persons mind also gets disturbed.- Awaiting the disturbed mind, wise will say, I am not the disturbed mind.- Wise sees mind as Upadhi.- When mind is Upadhi, I am called Upahita Atma.

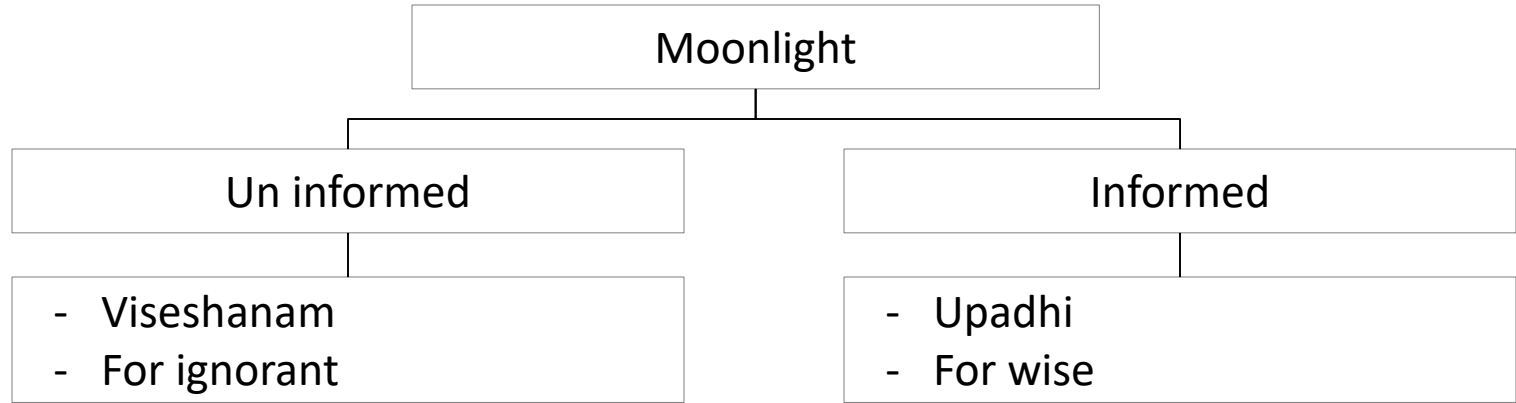


- Technical definition – learn by heart.

Upadhi :

- Karya Ananvayitve Sati Vidya Mananatve Sati Vyavartaka.

कार्यानन्वयित्वे सति विध्यमानत्वे सति व्यावर्तकः उपाधिः।
यथा न्यायमते कर्णगोलकान्तर्गत आकाशः श्रोत्रेन्द्रियमित्युच्यते।
तत्र कर्णगोलकं श्रोत्रस्योपाधिः, यतः कर्णगोलकं
स्वावच्छिन्नमाकाशं श्रोत्रेन्द्रियत्वेन बोधयित्वा स्वयं तेनासंबद्धं भवति।
तस्मात्कर्णगोलकं श्रोत्रस्योपाधिः। एवमन्तःकरणमपि स्वोपहितं
चैतन्यं साक्षित्वेन बोधयित्वा स्वयं तेनासंबद्धं वर्तते।
तस्मादन्तःकरणं साक्षिण उपाधिरिति, अन्तःकरणस्थचैतन्यमात्रं
साक्षीति च सिद्ध्यति।



Moonlight is called Upadhi
which is

(I) Associated with the moon,
revealed entity

(II) Revealing factor

(III) Rightly excluded from
revealed entity

Moonlight is called
Viseshanam which is

Associated with the Moon,
revealed entity

Revealing factor

Wrongly included in the
revealed entity, the moon.

- **Same moonlight has wrong status for the ignorant, uninformed and right status for the wise, informed.**
- Viseshanam and Upadhi are 2 statuses of one and same revealing factor.

2 statuses

Wrong status

- Viseshanam
- Attribute

Right status

- Upadhi
- Instrument

Wise can easily sing : Nirvana Shatkam

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- Using mind he will say mind is not Viseshanam but Upadhi.

Tarqa Shastra – Example :

- Srotra Indriyam is Name of Akasha enclosed in the ear, Karna Golakam.
- Akasha functions as Srotra Indriyum under particular circumstance.
- When all pervading Akasha is enclosed behind the ears, we call it Karna Indriyam.
- Akasha is Asanga, not associated with any object.
- Karna Golakam can't become intrinsic part of Akasha, can enclose Akasha but can't get connected with Akasha because Akasha is Asangha.
- When you take Srotra Indriyum as Akasha to understand Strotram is Akasha, Karna Golakam is required, otherwise no Srotra Indriyum.
- Srotra Golakam is required but it is not part of Akasha.

Tarqa :

- Karna Golakam



Upadhi for Akasha's function as Srotra Indrium.

- Without that Srotra Indrium can be connected.

- Karna Golkam not Viseshanam but Upadhi.
- Similarly Atma being Asangam, mind can never become Viseshanam but functions as Upadhi for Atma to function as Jiva or Jivan Mukta.
- Mind serves as Upadhi.
- For ignorant mind mistaken as Viseshanam, attribute of the self.
- Therefore Jiva says I am depressed.

Revision (55) :

Topic 61 :

- Nischaladasa – differentiating Jiva and Sakshi.
 - Difference only in perspective, no difference in entity itself.
 - Perspective difference caused by understanding certain facts.
 - Jnani and Ajnani are conscious being with mind.
 - Both have to claim I am conscious being only by using the mind as means.
 - If mind is not available as means, both can't claim I am conscious being.
 - Ajnani uses mind as means and claim I am conscious being.
- **In word I, Ajnani includes mind also as an integral part wrongly, unfortunately.**
 - **Mental conditions are transferred to me who am intrinsically only a pure conscious being.**

- Ajnani does not stop saying I am a conscious being, he adds, I am disturbed, scared, attached, angry, desireful Samsari.
- In all this, I am using the mind and its conditions and include in me the ever pure conscious being.
- Misperceived I, falsely including mind is technically called Jiva, Samsari.
- Samsara belongs to mind.
- Only falsely transferred conditions of mind (Adhyasa) makes Sakshi a pure conscious being as a Jiva, Samsari.
- Samsari is wrong perspective of myself.
- I don't have any problems.

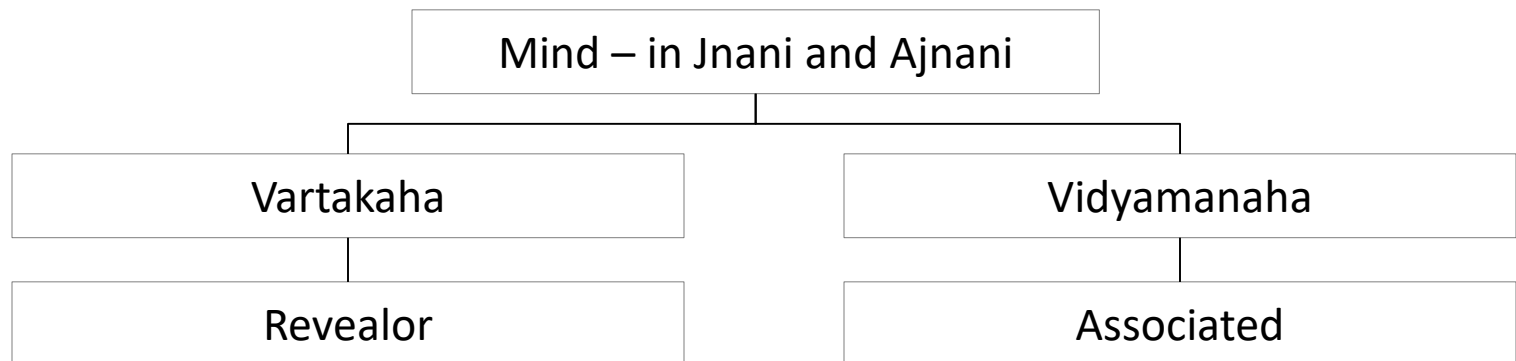
- **Wrong perspective of myself is called Samsari.**

- When Jnani claims I am conscious being, he uses mind as an instrument, Upadhi.
- Pure Conscious being can't claim I am conscious being without the mind, mind is essential.
- I am associated with the mind while claiming, I intellectually, in understanding cognitively exclude mind from myself.
- Conscious being is Asangaha, cannot get associated with mind.

- **Moment I exclude mind, I don't transfer mental condition upon myself even though mind has really bad condition.**

- Mind never 100% pure, has ups and downs.

- I refuse to transfer mental condition upon me.
 - Therefore I have got Asamsari I, different perspective called Sakshi because of change in name.
 - No difference in composition.
 - Jnani and Ajnani both mixture of consciousness and mind.
- **Only change is in perspective I am Sakshi.**
 - **For bringing perspective difference, mind enjoys 2 different statuses.**
- In both cases mind is revealor without mind, I can't say I am conscious being.
- **In both, mind has revealor status in Jnani and Ajnani, Vartakaha, revealor, instrumental status.**
 - **Since mind is associated instrument in both Jnani and Ajnani, it is Vidyamanaha.**



- Both are common in case of Jiva Sakshi, Jnani and Ajnani.

3rd Crucial factor :

- “Karyam” = Conscious being
Revealed entity.

Anvayitvam	Ananvayitvam
<ul style="list-style-type: none">- Inclusive- Included in I – Conscious being. <p>Ajnani :</p> <ul style="list-style-type: none">- When mind becomes Karya Anvayi, it is trapped, then mind called Viseshanam.	<ul style="list-style-type: none">- Not inclusive- Exclusive- Mind comes under excluded category not physically but intellectually only. <p>Jnani :</p> <ul style="list-style-type: none">- Conscious entity is revealed entity, Karyam, mind is excluded.- Jnani excludes Karyam from, conscious being .- Mind is Karyam Ananvayi, revealed entity, for a Jnani.- When Mind becomes Karyam Ananvyai, that mind is called Upadhi.

- Mind is Upadhi or Viseshanam, depends on perspective, not nature of mind or consciousness.
- Nishchala Dasa – uses technical names which makes mind Chanchalam.

Definition of Upadhi :

- **Karya Ananvaye Sati Vidya Manitve Sati Vyavartakaha Upadhi.**
- **Mind is Upadhi when it is revealer of conscious being and when it is associated with the conscious being as a means.**
- Conscious being is called Karyam.
- Mind is revealer of Karyam, associated with Karyam.

Ananvayesati :

- Means it is not included in Karyam, then that mind is called Upadhi.
- For Jnani, mind is Upadhi.
- In spite of mental conditions.
- Jnani happily claims.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- Every moment, Jnani claims Aham Brahma Asmi, intellectually, pure conscious being.

Tarqa Shastra example :

- Space itself called ears, organ of hearing.
- Under one condition, not everywhere but when enclosed in ears.
- Karya Golakam Antargataha, when enclosed within physical ears.
- Karna golakam is Upadhi for Srotra Indriyum.

- **Karna Golakam can't have Sambanda with Srotram because Srotram is Akasha itself.**

- Akasha enclosed in ears.
- By itself Karna Golakam not linked to space, Akashasya Asangatvat.

- **Same all pervading space pervades ears called Srotriya Indriyam.**

- **Same all pervading Sakshi when it is enclosed within mind is Jiva.**

- When enclosed within mind, Sakshi does not get polluted by Raaga Dvesha.
- Even when I claim I am Shuddha Sakshi, mind has impurity.
- Mind not 100% pure.
- With Sadhana Chatustaya Sampatti one has reasonable purity to claim I am the Sakshi.
- 100% perfect body, mind, does not exist.

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Mind will have Raaga – Dvesha based on Upbringing.

Krishnas Instruction :

- Tayor Na Vasham Aagachet.
- Don't be slave.
- Students compare Gita, Vivekchoodamani, Vichara Sagara as per Raaga Dvesha.
- Improve mind but never connect mind with your liberation.
- **Claim liberation, Jeevanmukta here and now, as liberated, refine mind as hobby, not as a samsari.**
- Refine to enjoy transactions and to make others comfortable.
- **Sakshi concept understanding gives me liberation instantaneously.**

- As long as Sakshi understanding is vague, you will eternally postpone liberation and wait for perfect mind.
- It is like square circle, which does not exist.
- Jeeva Svarupa – story of Jiva.
- Sakshi – story of Jnani.

- **Jiva married to mind and permanently crying.**
- **Becoming Sakshi means going to court and severing connection totally with body and mind.**

Topic 62 : जीवस्वरूपम्

(६२) जीवस्वरूपम्- कार्यान्वयित्वे सति विद्यमानत्वे सति व्यावर्तकं विशेषणम्। यथा 'कुण्डली आगतः ' इत्यत्र कुण्डलं विशेषणं, स्वविशिष्टस्यैव पुरुषस्वागमनक्रियाकर्तृत्वेन बोधकत्वात्। यथा वा 'नीलं घटमपश्यम्' इत्यत्र नीलवर्णो विशेषणं, घटस्यैव नीलवर्णस्वापि दर्शनक्रियायां कर्मत्वेनान्वयात्। तथाऽन्तःकरणमपि कर्तृत्वभोक्तृत्वविशिष्टजीवचैतन्यस्य विशेषणं, स्वावच्छिन्नचैतन्ये कर्तृत्वभोक्तृत्वव्यवहारास्यदत्वस्य बोधनात्। तस्मात्संसारिणो जीवस्यान्तःकरणं विशेषणम्। तथा चान्तःकरणं तदविच्छिन्नचैतन्यं चैकीकृत्य संसारीति व्यपदेशः। अयञ्चोत्तरत्र स्पष्टीक्रियते।

- Composition of Jiva = Mixture of consciousness + Mind.
- Jiva claims I am conscious being with mind.
- Mind enjoys 2 statuses.
- Mind is revealer and associated with instrument.

Snag : Jiva Svarupam

- Mind is included when Jiva uses mind to say I am Jiva.
- Karya Anvayitveva Sati.
- Vidyamanatve Sati.
- Vyavartakam Viseshanam.
- Consciousness reveals mind and is associated with instrument – the mind.

- Because of inclusion of mind, mind gets status of Viseshanam.

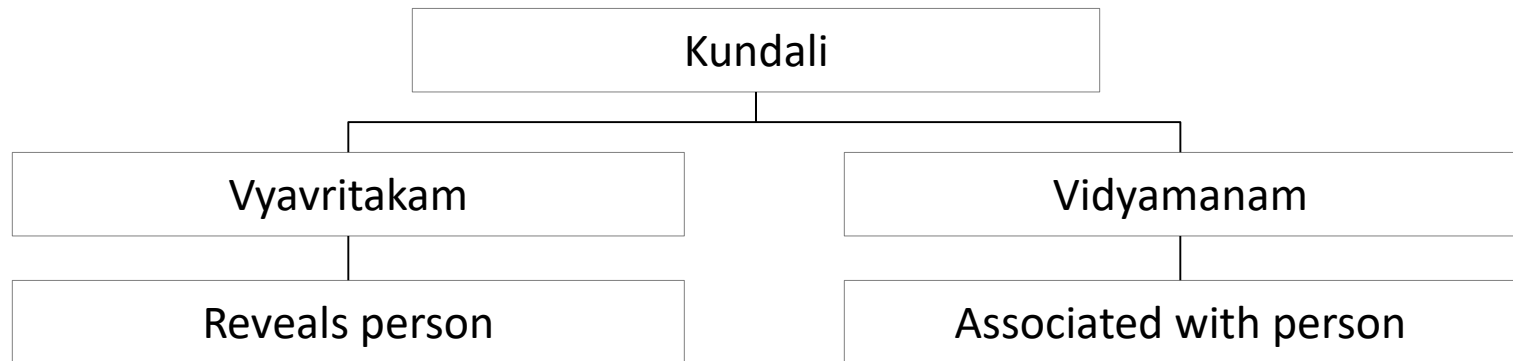
For Jnani	For Ajnani
- Mind is Upadhi	- Mind is Viseshanam

- Previously for Sakshi – Srotra Indriya – Akasha example.

For Jiva :

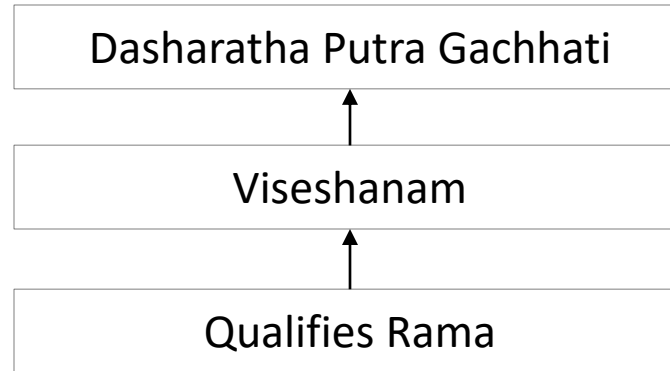
Example :

- Kundali Purusha Aagachhati.
- When many are walking, to differentiate one person, identify one wearing earring.
- Kundali reveals person.



- Kundalam in the person is also travelling.
- Kundali serves as Viseshanam not Upadhi.

Example :



- When Rama goes, Dasharatha does not go.
- It is identifying word not included.
- Father doesn't travel when son goes.

Viseshanam	Upadhi
<ul style="list-style-type: none">- Inclusive revealar- Kundali – reveals travelling person by travelling alongwith him.- I saw blue pot.- Blueness is alongwith pot.- Blue not Upadhi but Viseshanam, included in person.- Blueness is Viseshanam of Pot, included in object of perception.	<ul style="list-style-type: none">- Exclusive revealar- Space in the ear is excluded but revealar.

Ajnani says :

- I am conscious being, mind also included in the Jiva like Kundalam and Neela Varnam travelling with person or pot.

Example :

- Father travels in mind but carries, load of family in the mind.

Gita :

स्पर्शान्कृत्वा बहिर्बाह्यान्
चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparśān kṛtvā bahirbāhyān
cakṣuścaivāntarē bhruvōḥ ।
prāṇāpānau samau kṛtvā
nāsābhyantaracāriṇau || 5-27 ||

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

- In mediation, keep family outside, because we are keeping family inside.
- Family is Viseshanam for us.

For Grihasta Jnani :

- Family is Upadhi.

Ashtavakra Gita :

- Nididhyasanam work for Grihasta Jnanam.

- Everything around him is Upadhi, none is Viseshanam.

Jiva	Sakshi
<ul style="list-style-type: none"> - Kartruvam, Boktrutvam mind becomes Viseshanam - Mind - Mind gets associated with Jiva - Sva Avachinna Chaitanyam. - In the consciousness which is enclosed, Kartrutva, Boktrutvam included. - I have to exhaust Prarabda because mind is Viseshanam. 	<ul style="list-style-type: none"> - Kartrutva Boktrutva mind is Upadhi. - Mind excluded. - Kartrutva, Boktrutva excluded from Sakshi. - No question of Prarabda. <p>Gita :</p> <ul style="list-style-type: none"> - Chapter 5 – Verse 8, 9. - Chapter 5 – Verse 13

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan gṛhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- Later Granthas very powerful after Vichara Sagara, not mechanically repeating.
- Once you include consciousness and consciousness together, it is referred as Samsari, as the cause of Agyani.
- This idea made more clear in the following section.

Topic 63 : ऐक्योपपत्तिः

(६३) ऐक्योपपत्तिः- रागद्वेषादयः क्लेषाः संसारिण्येव वर्तन्ते, न तु साक्षिणि, तत्रापि संसारिणो विशेषणीभूतान्तःकरणमेवाश्रितास्ते, न तु विशेष्यभूतचैतन्यम्। संसारिणो विशेष्यभूतचैतन्यमेव साक्षीति व्यवहियते। एकमेव चैतन्यमन्तःकरणविशिष्टञ्चेत् संसारीत्युच्यते, तद्विरहितं चेत साक्षीति च।

Samsari Jia has 5 Kleshas

Avidya

Asmita

Raga

Dvesha

Abhinivesa

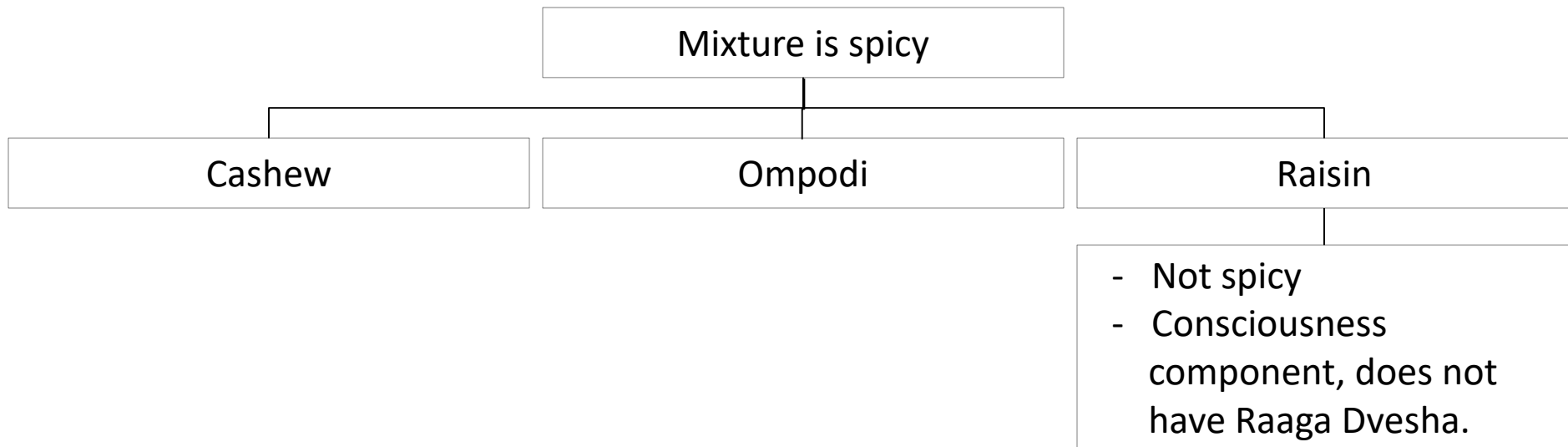
- Jiva – who is mixture of consciousness and mind has 5 Kleshas.

Does Raga Dvesha belong to

Consciousness

Mind

Both



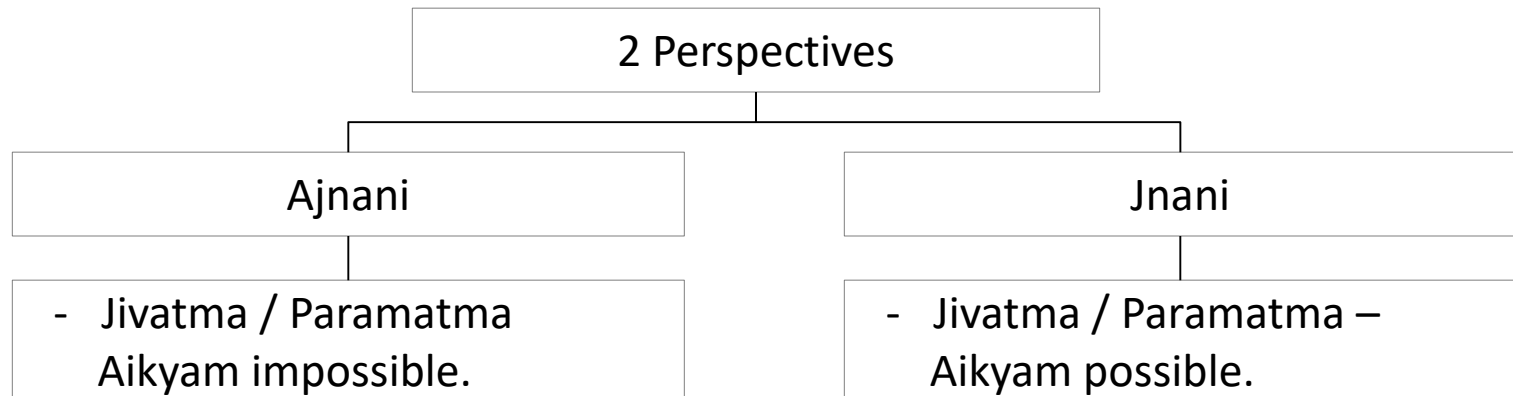
- **When you exclude Raaga Dvesha, mind from Jiva, the remaining name is Sakshi.**

Revision (56) :

Topic – 63 : Aikyo Pattihi :

Nischaladasa :

- Presenting Jivatma Paramatma Aikyam.



Ajnani	Jnani
<p>I) Looks at himself as Jiva.</p> <p>II) We should drop our current Jiva perspective.</p> <p>III) I am Jiva</p> <ul style="list-style-type: none"> - Components – Consciousness - Mind - Mixture alone does transaction. <p>IV) Jiva says :</p> <ul style="list-style-type: none"> - I am consciousness being using mind instrument. - Includes mind as integral part of himself. 	<p>(I) Looks at himself as Sakshi.</p> <p>(II) We should align with the perspective of Jnani.</p> <p>III) I am Sakshi :</p> <ul style="list-style-type: none"> - Components – Consciousness - Mind - Mixture alone does transaction. <p>IV) Jiva Says :</p> <ul style="list-style-type: none"> - I am Sakshi - Uses mind as instrument. - Excludes mind as integral part of himself.

Ajnani

- Status of mind called Viseshanam.
- Cries hugging the mind.
- Component

- Consciousness called Viseshyam because mind is enjoying Viseshanam status.

- Mixture
- Called Visishta Chaitanyam

Example

- Husband
- In presence of wife

- Wife

- Mixture couple
- Husband + wife.

- Visishta Chaitanyam = Viseshanam (Mind) + Viseshyam (Consciousness).
- When mind is integral part of me the consciousness, I am a Pakka Samsari.
- 3 terms w.r.t. Ajnani.

Jnani – 3 terms

Status of Mind

- Upadhi
- Mind excluded from Chaitanyam.
- Mind not integral part of me – Chaitanyam.

Consciousness

- Sakshi
- Asangaha
- Incapable of any association with 3 Sharirams

Mixture

- Upahitam, Chaitanyam

- Upadhi is status of mind from Jnani's perspective who has learnt to separate consciousness from mind.

- Upahitam = Mixture of both.
- Example : Both ignorant and wise experience moonlight alongwith moon.

Uninformed	Informed
- Moonlight is Viseshanam	- Moonlight is Upadhi - Understands no moonlight, only sunlight.

Ajnani :

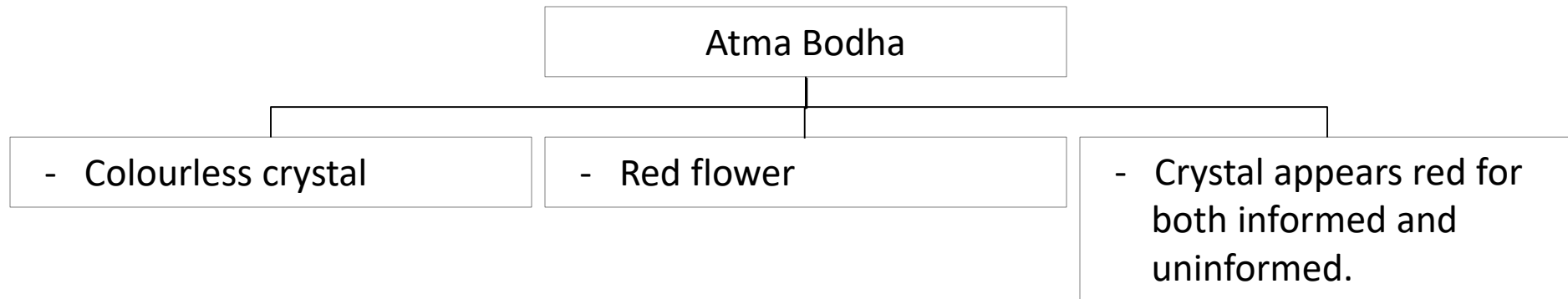
- Viseshana – Viseshya – Visishtam.

Jnani :

- Upadhi – Sakshi – Upahitam.
- Visishta Chaitanyam Rupa Jivatma is Samsari.
- Upahita Chaitanya Rupa Jivatma is Asamsari.
- With awareness of 6 words, study topic 63.
- Pancha Kleshas (Raaga, Dvesha, Avidya, etc) – belong to Visishta Chaitanya Rupa Jiva not Sakshi at all.
- Therefore Jnani claims I am Asamsari.
- Even in that mixture also, problems are for Visishta Chaitanya Jivatma but in Viseshanam portion, not in Viseshyam portion.
- Only for Viseshana component, problem is there.

- For Viseshya component, no problem.
- Only in Antahkaranam, problems located, not there in Viseshya Chaitanyam.
- Same Viseshya Chaitanyam alone, wise looks at as Sakshi.
- Difference only in perspective.

Example :



Informed person	Uninformed
<ul style="list-style-type: none"> - Talks of colourless crystal - Understands red crystal as colourless crystal. - Red colour, flower is Upadhi. 	<ul style="list-style-type: none"> - Talks of red crystal - Red colour, flower is Viseshanam. - Takes crystal itself as Red.

One Consciousness

- Antahkarana Visishtan Chet.
- Inclusive of Antahkaranam in understanding.
- Samsari.

- Exclusive Antahkaranam.
- Intellectually, not physically.
- Can't force in meditation to eliminate mind out of misconception and be Sakshi.

- Understanding only that mind does not touch me.
- Understanding itself makes me a Sakshi.

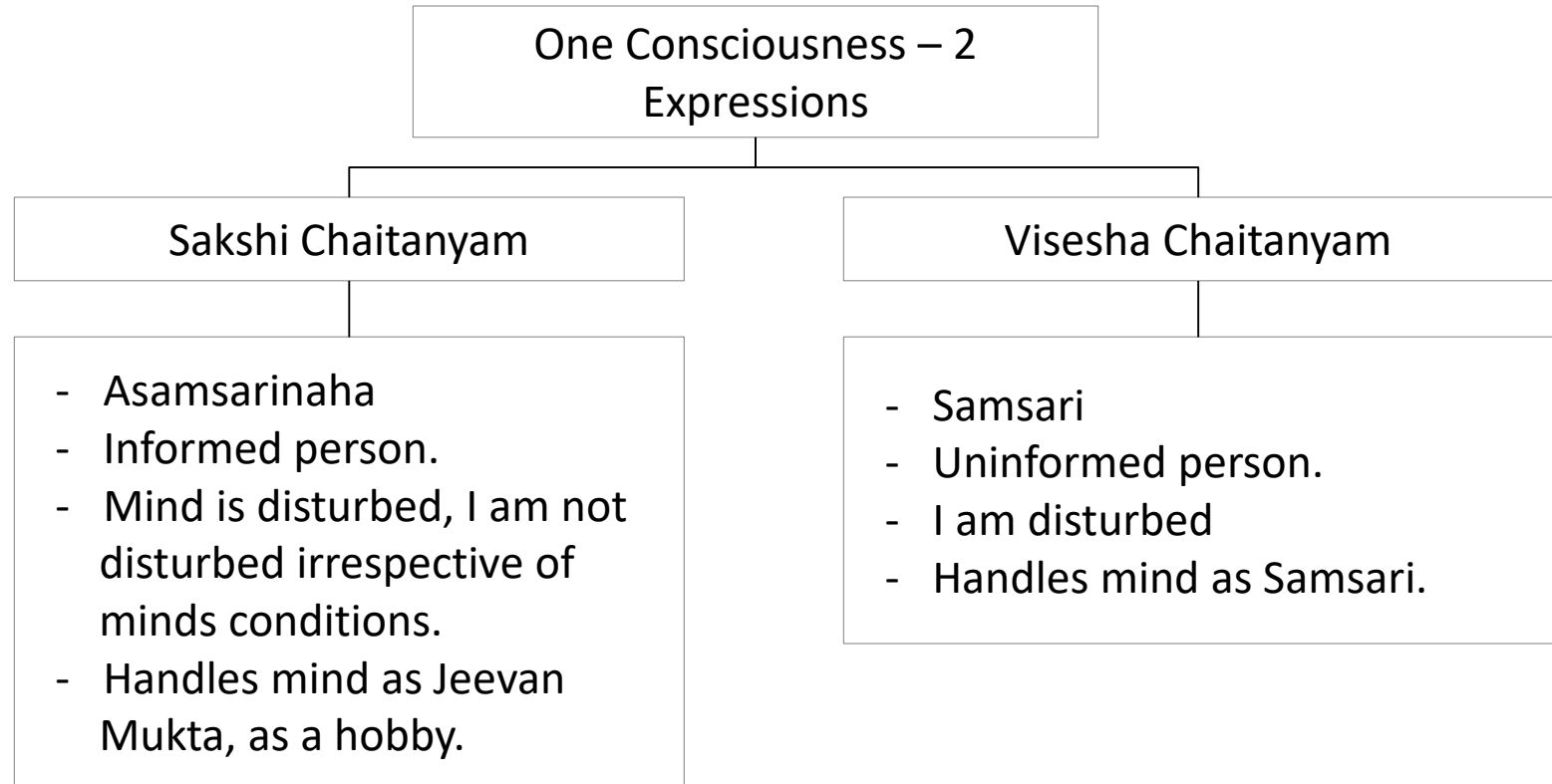
• **In Meditation, change of perspective required, not elimination of thought.**

- Vedantic Nididhyasanam doesn't require elimination of thoughts but change of perspective.
- **Only Yogic Meditation :**
Chitta Vritti Nirodha.

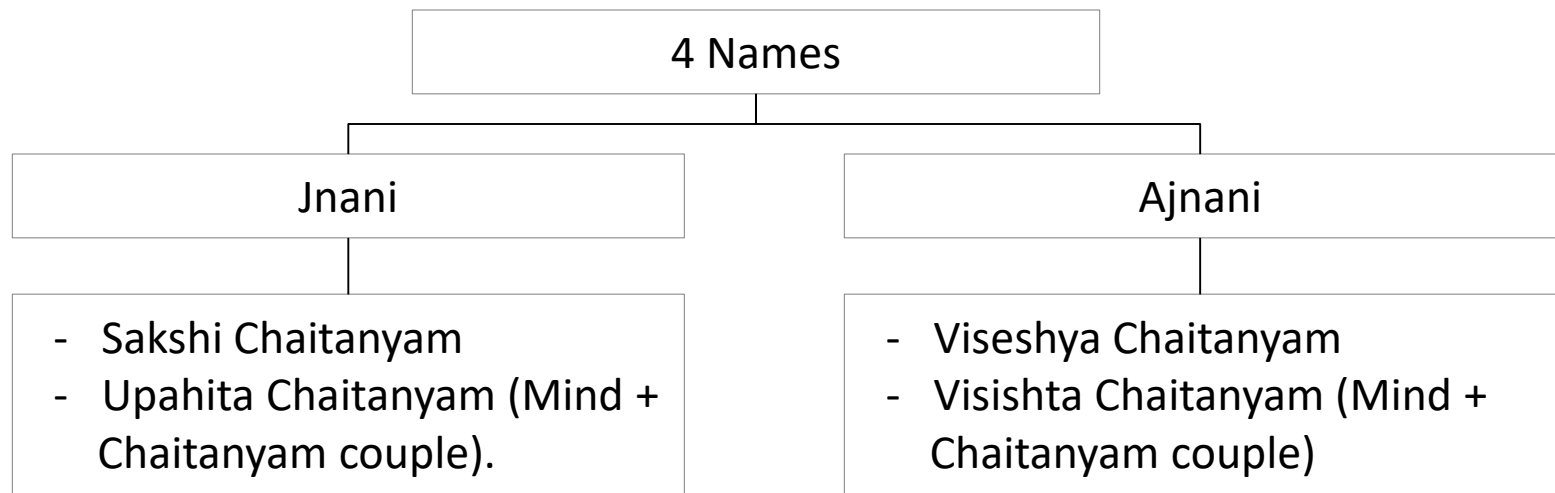
• **Vedantic Meditation :** **Bhava Parivarthanam.**

तस्मात्साक्षिस्वरूपस्य, संसारिणो विशेष्यस्वरूपस्य च शब्द भेदं
विना न कोप्यर्थतो भेदः। यद्दु विशेष्यस्वरूपेऽपि क्लेशा अङ्गीक्रियेरन्
तर्हि साक्षिणोऽपि तेऽङ्गीकृताः स्युः। न चैतदिष्टम्।

- Tasmāt Sakshi Svarupasya Samsarina Viśeshana Svarupasya.



- Only 2 expressions but no difference in nature, 2 different perspectives of one Chaitanyam.
- Jnani knows Chaitanyam as nonstick pan, touch me not plant, he is ever Mukta.



- 4 Names – 2 perspectives.
- Chaitanyam always Nitya Shuddha, Mukta, Asanga Chaitanyam.
- Vedanta does not transform Chaitanyam but our perspective only.
- Some mysterious mind causes Samsara.
- Perspective Change is transformation from Triangular to binary format.
- Whether mind is calm, turbulent, consciousness always calm.
- If problems are there for Visishta Chaitanyam, then it will be there for Sakshi Chaitanyam.
- They are 2 names of one consciousness.

Example :

- Neelagiri or Blue Mountain not travelling today.
- 2 names of one train.

- Chaitanyam is myself, always free.
- Claiming freedom is aim of Vedanta.
- Chaitanyam having problems is not acceptable.

Sruti Quotations :

“साक्षी चेता केवलो निर्गुणश्च,” (श्वे ६-११) “न लिप्यते लोकदुःखेन बाह्यः,” (क २-२-११) “असङ्गो ह्ययं पुरुषः,” (४.३.१५ १६) “स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयान्,” (बृ ४.४.२२) “न वर्धते कर्मणा नो कनीयान्” (बृ ४.४.२३) इत्यादिश्रुतिभ्यः साक्षिणो न क्लेशगन्धोप्यस्तीति वेदान्तसिद्धान्तात्। अतः संसारिणो विशेष्यस्वरूपे न क्लेशाः सन्ति, किन्तु विशेषणीभूतान्तःकरणमात्रे। “कामः सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्षीर्भीरित्येतत्सर्वं मन एव,” (बृ १.५.३) “कामा येऽस्य हृदि श्रिताः,” (बृ ४.४.७) (क २.३.१४) “अकामं रूपं शोकान्तरम्.” (बृ ४.३.२१) “तीर्णो हि तदा सर्वाञ्छोकान् हृदयस्य भवति”(बृ ४.३.२२) इत्यादिश्रुतिभ्यः,

“रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते।

सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः”॥ (अ. बो. २३)

इति वृद्धवचनाच्च रागादयो बुद्धिर्धर्मो एव, न तु जीवात्मधर्माः इत्युक्तम्।

तथा चान्तःकरणविशिष्टस्य जीवस्य ब्रह्मणा

सहैक्यासंभवेप्यन्तःकरणोवहितसाक्षिणस्तत्संभवस्त्वेव।

- **I can never be polluted by my own mind.**
- However proximate mind is to Atma, even if I use mind to claim I am Jiva, I am ever free of the mind.
- Conditions of mind need not pollute me, I am always free.

I) Svetasvatáro Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma ।
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca ॥ 11 ॥

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Focus on Sakshi as Nirguna.
- Free from Asuri Sampat at any time.

II) Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Eka-tatha sarva-bhut-antaratma na lipyate loka duhkkena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [2-2-11]

- Purify mind for better transactions, not required for liberation.
- Moksha is my nature.

III) Brihadaranyaka Upanishad :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति
स्वप्नायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते
सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinyāyaṃ pratiyonyādravati
svapnāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati;
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya, so'haṃ bhagavate
sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा,
दृष्ट्वैव पुण्यं च पापं च,
पुनः प्रतिन्यायं प्रतियोन्याद्रवति
बुद्धान्तायैव; स यत्तत्र
किञ्चित्पश्यत्यनन्वागतस्तेन भवति,
असङ्गो ह्ययं पुरुष इति;
एवमेवैतद्याज्ञवल्क्य,
सोऽहं भगवते सहस्रं ददामि,
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

sa vā eṣa etasmintsvapne ratvā caritvā,
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,
punaḥ pratinyāyaṃ pratiyonyādravati
buddhāntāyaiva; sa yattatra
kiñcitpaśyatyananvāgatastena bhavati,
asaṅgo hyayaṃ puruṣa iti;
evamevaitadyājñavalkya,
so'haṃ bhagavate sahasraṃ dadāmi,
ata ūrdhvaṃ vimokśāyaiva brūhīti || 16 ||

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 16]

- Sakshi is Asanga, unconnected with mind, body, universe.

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
 स न साधुना कर्मणा भूयान्,
 नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
 एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
 एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
 ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
 लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं
 विद्वांसः प्रजां न कामयन्ते, किं प्रजया
 करिष्यामो येषां नोऽयमात्मायं लोक इति;
 ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
 व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा
 वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे
 एव भवतः । स एष नेति नेत्यात्मा,
 अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
 असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
 एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ
 prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
 sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
 sa na sādhunā karmaṇā bhūyān,
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
 eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
 eṣa seturvidharaṇa eṣaṃ lokānāmasambhedāya;
 tametaṃ vedānuvacanena brāhmaṇā
 vividiṣanti yajñena dānena tapasā'nāśakena;
 etameva veditvā munirbhavati | etameva pravrajino
 lokamicchantaḥ pravrajanti | etaddha sma vai tat
 pūrve vidvāṃsaḥ prajāṃ na kāmayante,
 kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ
 loka iti; te ha sma putraiṣaṇāyāśca
 vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
 bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā
 vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
 ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agrhyo nahi grhyate,
 aśīryo nahi śīryate, asaṅgo nahi sajyate,
 asito na vyathate, na riṣyati; etamu haivaite na tarata
 iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
 ubhe u haivaṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

- Na – Buyan – Sakshi can't be increased, improved.
- Na Kaniyan – Not decreased, no dent.
- I can't go up and down.
- Mind can't do any value addition or deletion to me.

V) Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।
तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः

समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;
नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,
सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;
एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;
सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।
tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।
tasmādevaṃvicchānto dānta uparatastitikṣuḥ
samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;
nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,
sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;
eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'sīti hovāca yājñavalkyaḥ;
so'haṃ bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]

- Sakshi is ever pure, no kleshas, problems.
- I Sakshi am ever pure.
- Mind will require refinement, wont connect to my Moksha.

- Not Moksha Sadhana but Loka Sangraha Sadhana.
- Mind refinement is life long process, but all the time, I am free.
- Need little mind refinement to understand this.
- Don't require perfect mind.
- No problem in Viseshya Chaitanyam, even when Samsari claims I have problem.
- Viseshya Chaitanyam, Sakshi Chaitanyam has no problem.
- Where is problem?

• **Anatma, Antahkaranam has problems, never free from problems, total elimination not possible.**

- Mixing up Atma – Anatma is problem, we are only understanding nature of Moksha.
- We try to eliminate Vasanas of mind.
- Tendency to throw problems upon me is Vasana.

• **Vasana Kshaya is removing tendency of taking mental problems on to me the Sakshi Chaitanyam, habit must go.**

- Chaitanyam, ever free from problem.
- Mind never free from problem.
- Mind will always have desires.
- Bhagavan also has desire.

VI) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति तत् सृष्ट्वा ।
तदेवानुप्राविशत् तदनुप्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च
सत्यमभवत् । यदिदं किञ्च ।
तत्सत्यमित्याचक्षते तदप्येष श्लोको भवति ॥ ३ ॥

so'kāmayata | bahu syāṃ prajāyeyeti tat sṛṣṭvā |
tadevānuprāviśat tadanupraviśya | sacca tyaccābhavat |
niruktaṃ cāniruktaṃ ca | nilayanaṃ cānilayanaṃ ca |
vijñānaṃ cāvijñānaṃ ca | satyaṃ cānṛtaṃ ca
satyamabhavat | yadidaṃ kiñca |
tatsatyamityākṣate tadapyeṣa śloko bhavati || 3 ||

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- **Bhagavan understands desires belong to Maya mind which is an Upadhi.**
- Bhagavan has Srishti, Sthithi, Laya Ichha and Parithra Naya Sadhunam...

Gita :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmaśamsthāpanārthāya
sambhavāmi yugē yugē || 4-8 || 103

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Jnani has Loka Sangraha Desires.
- Sankalpa = Plan, Visualise.

Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask.

- Sraddha – faith.
- Asraddah – Lack of faith.
- Drithi – will power.
- Adrithi – Lack of will power.
- Hrih – Joy.
- Dheehi – fear all in the mind.

VIII) Brihadarnayaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
मनसा ह्येव पश्यति, मनसा सृणोति ।
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्हीर्धीर्भीरित्येतद्सर्वं मन एव;
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायता,
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,
tānyātmane'kuruta; ‘anyatramanā abhūvam,
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,
manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṁkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhṛtirhrīrdhīrbhīrityetadsarvaṁ mana eva;
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;
yaḥ kaśca śabdo vāgeva sā | eṣā hyantamāyattā,
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na
ityetatsarvaṁ prāṇa eva; etanmayo vā ayamātmā,
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Apana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

- They are Svarah of the mind.

IX) Panchadasi – 7th Chapter :

- Mind always has emotions – Anujvarah Nivritti.
- Emotions make mind beautiful.
- Vedanta does not make mind into a rock.

X) Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत ॥ इति ।
तद्यथाहिनिर्व्वलयनी वल्मीके मृता प्रत्यस्ता शयीत,
एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः
प्राणो ब्रह्मैव तेज एव; सोऽहं भगवते सहस्रं
ददामीति होवाच जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati ।

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ ।
atha martyo'mṛto bhavatyatra brahma samaśnuta ॥ iti ।
tadyathāhinirvlayānī valmīke mṛtā pratyastā śayīta,
evamevedaṃ śarīraṃ śete, athāyamaśārīro'mṛtaḥ
prāṇo brahmaiva teja eva; so'haṃ bhagavate sahasraṃ
dadāmīti hovāca janako vaidehaḥ ॥ 7 ॥

Regarding this there is this verse: 'When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.' Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prāṇa (Supreme Self), Brahman, the Light. 'I give you a thousand (cows), sir,' said Janaka, Emperor of Videha. [4 - 4 - 7]

Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hṛdi sritah,

Atha martyo-'mrto bhavati atra Brahma samasnute ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [II – III – 14]

- Mind has desires.

XI) Brihadaranyaka Upanishad :

तद्वा अस्यैतदतिच्छन्दा
अपहतपाप्माभयं रूपम् ।
तद्यथा प्रियया स्त्रिया संपरिष्वक्तो
न बाह्यं किञ्चन वेद नान्तरम्,
एवमेवायं पुरुषः प्राज्ञेनात्मना
संपरिष्वक्तो न बाह्यं किञ्चन
वेद नान्तरम्; तद्वा
अस्यैतदाप्तकाममात्मकाममकामं
रूपम् शोकान्तरम् ॥ २१ ॥

tadvā asyaitadaticchandā
apahatapāpmābhayaṃ rūpam |
tadyathā priyayā striyā saṃpariṣvakto
na bāhyaṃ kiṃcana veda nāntaram,
evamevāyaṃ puruṣaḥ prājñēnātmanā
saṃpariṣvakto na bāhyaṃ kiṃcana
veda nāntaram; tadvā
asyaitadāptakāmamātmakāmamakāmaṃ
rūpam śokāntaram || 21 ||

That is his form—beyond desires, free from evils, and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form—in which all objects of desire have been attained and are but the self, and which is free from desires and devoid of grief. [4 - 3 - 21]

- Even when mind has Kama, Atma is Akamaha.

XII) Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः;;
तापसोऽतापसः, अनन्वागतं
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ |
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ;;
tāpaso'tāpasaḥ, ananvāgataṃ
puṇyenānanvāgataṃ pāpena, tīrṇo hi tadā
sarvāñchokān hṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

- I Atma am ever free from problems of the mind.

XIII) Atma Bodha :

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

ragecchasukhaduhkhadi buddhau satyam pravartate,
susuptau nasti tannase tasmadbuddhestu natmanah ॥ 23 ॥

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman.

- Anvaya – Vyatireka logic.

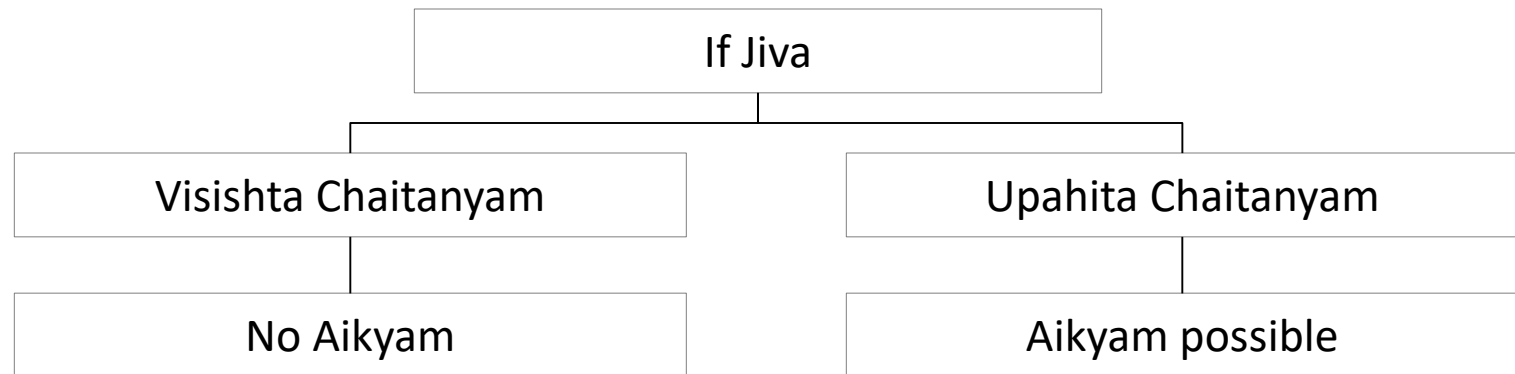
Waking	Sleep
<ul style="list-style-type: none"> - Mind active - Emotional problems are there. - Anvaya - Co-presence of mind and problem. - Mind and emotions exist together. 	<ul style="list-style-type: none"> - Mind resolved - Emotions resolved - Vyatireka - Co-absence - Mind and emotions are absent in sleep.

Conclusion :

- Emotions belong to the mind only, never to Atma.

Conclusion in our context :

- Jivatma / Paramatma – Aikyam possible.



- What you take, depends on your perspective, Vachyartham or Lakshyartham.
- Jiva who is Visishta Chaitanyam can't have Aikyam with Brahman.
- Take Lakshyartham, then Jivatma / Paramatma Aikyam possible.
- Aikyatam is Vishaya of Vedanta.
- Anubandha Chatushtayam is there.
- Start Vichara Sagara.

Revision (57) :

- Mind is instrument for both Jnani and Ajnani to claim I am conscious being.
- How we look at mind makes the difference.

Ajnani	Jnani
<ul style="list-style-type: none"> - Includes mind in himself. - Emotions taken as his own. - Concludes : I am emotional. - Mind included in I. - Wrong conclusion. - Gives mind Viseshanam and Viseshyam status. - I am Saguna mind. - Ahamkara, Jiva Brahman Aikyam not acceptable. - Δ Format - Emotional I, can't be equated with Brahman. - Mahavakyam boomerangs. 	<ul style="list-style-type: none"> - Uses mind with emotions as instrument. - Refuses to claim I am emotional. - Excludes mind in I. - Right conclusion. - Mind used as Upadhi. - Gives Upadhi and Upahitam status to mind. - Status of self is Sakshi. - I am Nirguna Sakshi free from attributes of mind. - Sakshi – Brahma Aikyam acceptable. - Binary format. - Mahavakyam absorbed. - Spongy mind. - Non-emotional I, Sakshi, can be equated with Brahman.

- **Crucial word in Mahavakya Sravanam is how you look at your own mind.**

Atma Bodha :

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

ragecchasukhaduhkhadi buddhau satyam pravartate,
susuptau nasti tannase tasmadbuddhestu natmanah ॥ 23 ॥

Attachment, desire, pleasure, pain and so on are perceived to exist only as long as the intellect or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not the Atman. [Verse 23]

- Raaga, Ichha, Sukham, Dukham – emotions belong to mind not to you.

Waking	Sleep
<ul style="list-style-type: none">- Mind functional- Have emotions- Mind Satve – emotions Satva.- Copresence, Anvaya.	<ul style="list-style-type: none">- Mind – non-functional- Emotions absent- Mind Laye, emotions Abava.- Co-absence, Vyatireka.

- Mind is locus of emotions I Sakshi, don't have emotions.
- Words of Shankaraharya (32 Years), Vriddha, senior not old.
- Raaga, Dvesha, Ichha are attributes, Buddhi Dharma – Kshetram Natu Jiva Atma Sakshi Kshetrajna Dharma.



Topic 64 :

(६४) साक्षिणो नानात्वेऽप्येकेन ब्रह्मणैक्यं संभवति-

- Nishchaladasa – taking on main objection of Purva Pakshi in this verse.

1st Purva Pakshi :

- Sakshi Brahma Aikyam not possible.

Answer :

Sakshi	Brahman
<ul style="list-style-type: none">- Nirguna Chaitanyam without emotion, witness of mind.- I Sakshiam different from mind, mind Upadhi accepted.	<ul style="list-style-type: none">- Nirguna Chaitanyam without attachment to Sukshma Prapancha witness of entire Jagat.

Aikyam possible

2nd Purva Pakshi :

- I am able to witness only my mind.
- I am Consciousness enclosed within body – mind complex.
- **I, enclosed, witness consciousness, witnesses only my Avastha Trayam.**
- I do not witness mind of other people, every individual has his own enclosed consciousness.

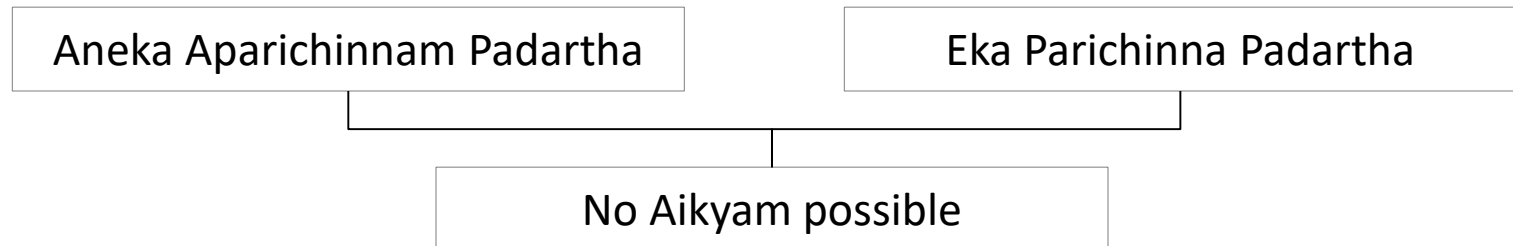
- Each Jiva has his own Sakshi Chaitanyam.
- **I witness my dream, not your dream.**
- **Sakshi Bahutvam has to be necessarily accepted.**
- If Eka Sakshi, I am not experiencing other minds.

Each Sakshi	Brahman
<ul style="list-style-type: none"> - Parichinnam – limited - Limited by its witnesshood. - Capable of witnessing one mind. - Plurality, limitation of Sakshi exists. 	<ul style="list-style-type: none"> - Ekam - Aparichinnam - Nitya - Sarvagatam (All pervading).

How Aikyam? Both opposite?

- Ekam / Anekam – how oneness? objection raised 2 times – Topic 56, 60.
- Answer in Topic 64.

Normal Rule :



Exception to the Rule :

- **Akasha and Atma / Sakshi / Brahman.**
- Exception accepted by all Philosophers including Tarqa – logician.

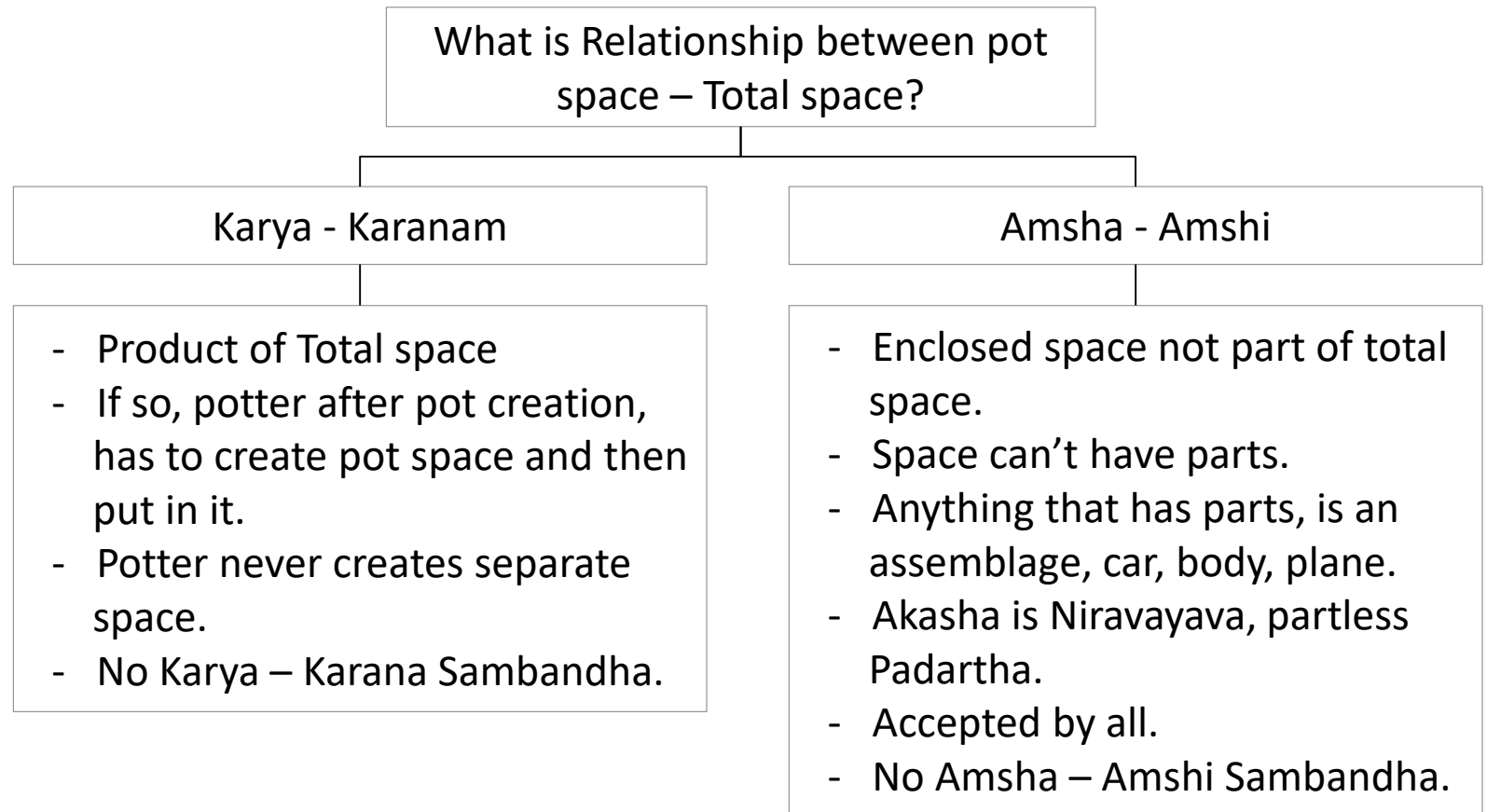
Akasha

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graph TD; Akasha --> EnclosedSpace[Enclosed Space]; Akasha --> TotalSpace[Total Space]
```

- Cup / Pot / Room / Hall space
- Create enclosures in form of cup, pot, room, hall.
- In every enclosure Akasha gets enclosed.
- Enclosed space small, medium, big, no space, many capacities, has different functions.
- Nature of enclosed space – Anekam, different capacities – 5 liters, 100 liters.
- Cup, pot, room names of enclosed space not walls of enclosures.
- Many enclosed space.
- Cup space – used for coffee
- Hall space – for Class
- Stadium space – for cricket match.
- Capacity Bheda, Karya Bheda exists.

- Total space
- Ekaha, Vibuhu, Sarvagataha, Nitya.
- All pervading, one space.
- Big
- One

- We have to accept plurality of space.
- How many spaces you accept in your Shastra?
- Sankhya, Yoga, Nyaya, Veiseshika accept Eka Akasha.
- There will be logical problem if 2 different entity.
- If different, what will be the relationship between pot space and total space?



- Only one space exists – accepted by all Shastras.
- Enclosed and total space not created 2 spaces.

- Even though enclosed space seems to be division of total space.
- **Spatial division is Apparent, not factual, no actual plurality.**
- **Division and plurality of enclosed space is apparent, not factual.**
- Tarqa calls it Auphadhika Bheda in space, apparent, not factual, no division, no plurality.
- Therefore enclosed space and total space are one.
- **All systems say :**

Enclosed space	Total space
<ul style="list-style-type: none"> - Anekam - Parichinnam, limited - Small, big, bigger 	<ul style="list-style-type: none"> - Ekam - Aparichinnam, unlimited

- All accept equation of enclosed space and total space.

Mandukya Upanishad - Karika :

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।
आकाशस्य न भेदोऽस्ति तद्वज्जीवेषु निर्णयः ॥ ६ ॥

rūpakāryasamākhyāśca bhidyante tatra tatra vai |
ākāśasya na bhedo'sti tadvajjīveṣu nirṇayaḥ || 6 ||

Though form, function and name are different here and there yet this does not imply any difference in the Ākāśa (which is one). The same is the conclusion (truth) with regard to the Jīvas. [3 – K – 6]

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

nā"kāśasya ghaṭākāśo vikārāvayavau yathā |
naivā"tmanah sadā jīvo vikārāvayavau tathā || 7 ||

As the Ghaṭākāśa (i.e., the ether portioned off by the pot) is neither the (evolved) effect nor part of the Ākāśa (ether), so is the Jīva (the embodied being) neither the effect nor part of the Ātman. [3 – K – 7]

Enclosed space	Total space
<ul style="list-style-type: none"> - Many - Limited 	<ul style="list-style-type: none"> - One - Limitless
Sakshi / Consciousness	Brahman
<ul style="list-style-type: none"> - Many - Limited - Because of enclosed mind there is seeming division and seeming plurality. 	<ul style="list-style-type: none"> - One limitless



- Ghatakasha = Mahakasha.

- Sakshi not product of Brahman, not part of Brahman.
- Sakshi = Brahman.
- Plurality and limitations are Auphadhika Bheda, Aupadhika Paricheda.
- This is answer to Purva Pakshi question of Sakshi's Bahutvam.

Nischala Dasa :

- If you don't accept, your explanation of Akasha will get into difficulty.
- Apply same principle to consciousness.
- I am seemingly limited Sakshi, capable of witnessing my mind only, even though I have Auphadhika Paricheda Bheda.
- I am factually one with Brahman.

(६४) साक्षिणो नानात्वेप्येकेन ब्रह्मणैक्यं संभवति- यदुक्तं
साक्षिणोऽनेकत्वादेकत्वाश्च ब्रह्मणः, अनेकसाक्षिणामेकेन
ब्रह्मणैक्यं न युज्यते, यदि युज्यते तर्हि ब्रह्मण इव
साक्षिणोऽपि सर्वशरीरवर्तित्वव्यापकत्वैकत्वसिद्ध्या
युगपत्सर्वशरीरेषु सुखदुःखसाक्षात्कारप्रसङ्ग इति, तन्न।

- Even though Sakshi's are many, Sakshi can be identical with Brahman.
- Limited Ghatakasha is identical with limitless Brahman because limitation is apparent.

- Objection raised by Purva Pakshi in topic 56 and 60 quoted by Nishchaladasa.

Sakshi	Brahman
<ul style="list-style-type: none"> - Enclosed Consciousness - Many - Limited - Pluralistic 	<ul style="list-style-type: none"> - Unenclosed Consciousness - Ekam - Limitless - Nonpluralistic.

Purva Pakshi :

- If you say Sakshi is identical with total consciousness, just as total consciousness can witness all minds, enclosed consciousness should also witness all minds, pervading all bodies.
- Enclosed space must be all pervading.

Consequence :

- Sakshi will be able to know emotions of all minds, have natural telepathy.

Nishchaladasa :

- You say there is only one space.
- All enclosed spaces are identical with one total space.
- Ghata Akasha = Identical with total space
- Therefore Ghatakasha and Hall Akasha are one with total space.

- Mata Akasha = Hall space.
- What Mata Akasha accommodates, Ghata Akasha must accommodate.
- Why can't you interchange?

Tarqa :

- Enclosed spaces, many, different, limited with different capacities but still wont accept plurality of space because it is a Phenomenon.
- **Because space is one, undivided, limitation is apparent.**

Nishchaladasa :

- If you accept in your Darshanam as Auphadhika Darshanam, Auphadika Paricheda and Bahutvam, why can't I accept same between Sakshi and Brahman?

Sakshi	Brahman
- Bahutvam	- Ekatvam

यतः साक्षी द्विविधः, ईश्वरसाक्षी जीवसाक्षी चेति।
तत्राध्य एक एव। द्वितीयोऽनेकः परिच्छिन्नश्च,
तथापि व्यापकब्रह्मणो न भिन्नः। यथा घटाकाशो नाना
परिच्छिन्नोऽपि महाकाशादनन्यतया महाकाशस्वरूप एव
भवति, तथा जीवसाक्षी नाना परिच्छिन्नोऽपि
तत्त्वतो ब्रह्माभिन्नतया ब्रह्मैव भवति।

Sakshee 2 types

- Jiva Sakshi
- Antahkarana Upahita Chaitanyam.
- Mind being many, mind encloses one Jiva Sakshi.
- Pluralistic
- Witness of one mind.
- Auphadika Bheda.
- Apparent division.
- Seemingly divided consciousness.
- Divided consciousness has functional limitation.
- Pot space – can't hold class, functional limitation, not factual limitation.
- Seemingly Sakshi plural, not essentially, factually plural, different from Ishvara Sakshi.
- Tvam Pada Lakshyarth.

- Ishvara Sakshi
- Maya Upahita Chaitanyam
- Total Sakshi
- Maya being one, Maya encloses Ishvara Sakshi.
- Nonpluralistic
- Witness of all minds
- No factual division.
- Tat Pada Lakshyarth
- Can't count space, as 2 spaces, can't count Sakshi as 2 Sakshis
- One total space, one total Sakshi.

Tarqa :

- Definition of Akasha Shabda Gunan Akasha, Tataha Ekaha, vibhum, Nityashcha.
- All accept Ghata Akasha, Maha Akasha as non different.

- **Therefore Nishchaladasa says :**

If you can accept that, extend to consciousness also.

- Ghatakasha, Mahakasha, essentially one.
- Jiva Sakshi, Ishvara Sakshi essentially one nature.

Tarqa :

- Space – one, all pervading, partless.
- Consciousness – one, all pervading, partless.

Tarqa :

- Each one of us has one all pervading consciousness.
- My consciousness pervades your mind.
- Funny philosophy.

Akasha	Chaitanyam
Ekaha	Anekaha

Vedantin :

- Manage one consciousness and explains seeming plurality like Akasha, even though limited, factually being non-different from Brahman.
- Aham Sakshi Brahman Asmi is possible.
- Aikyam possible.
- Therefore Vedanta has Vishaya Anubandha, Vichara Sagara can start.

Revision (58) :

Topic 65 :

Nishchaladasa :

- Establishes that Sakshi Brahman Aikyam is possible.
- Even though we accept plurality and limitation of Sakshi.
- This is possible because both plurality and limitation is apparent.
- Factually, there exists no plurality, limitation.
- Factual identity can be understood.
- Enclosed spaces many.
- Each space, cup, pot, room, hall, names many.
- Functions many, we experience.
- What Room space does, cup space can't do.
- **Nama, Rupa, Karya Bhedaha experienced in enclosed spaces, yet don't accept plurality of spaces.**
- Enclosed space not product or part of total space.
- Space can't have parts, Niravayavat.
- **Nama, Rupa, Karya Bheda apparent, not factual.**
- Sakshi, Brahman one and same, Sakshi can't be product of Brahman – Nishkalam, Niravayatvam.

Topic 65 : सुखदुःखादयो वृत्त्यारूढसाक्षिविषयाः

Happiness, sorrow etc., are the object of mental-modification illumined by the witness principle :

(६५) सुखदुःखादयो वृत्त्यारूढसाक्षिविषयाः-

सुखदुःखादयोऽन्तःकरणवृत्तेर्न विषयीभवन्तीति यदुक्तं, नैतदस्ति।

यद्यपि सुखदुःखादयः साक्षिभास्याः, ते च साक्षिणो नानाः;

तथापि न केवलः साक्षी सुखदुःखादीन् भासयति, किन्तु वृत्तिद्वारैव।

- Nature of Sakshi and mind.
- Subtle topic, never discussed in any text before.

Drk Drishya Viveka :

Drishyam	Drk
<ul style="list-style-type: none">- Object of experience- Anatma- Experienced- World, body, mind and its conditions experienced = Kshetram.- Drishyatvat, Anatma, object.- Sharira, Manaha Anatma, Drishyatvat, Ghatavalu.	<ul style="list-style-type: none">- Subject of experience- Atma, Sakshi- Experiencer- I am Kshetrajna, Sakshi, Atma, observer.

महाभूतान्यहङ्कारः
बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च
पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

mahābhūtānyahaṅkārah
buddhiravyaktamēva ca |
indriyāṇi daśaikaṃ ca
pañca cēndriyagōcarāḥ || 13.6 ||

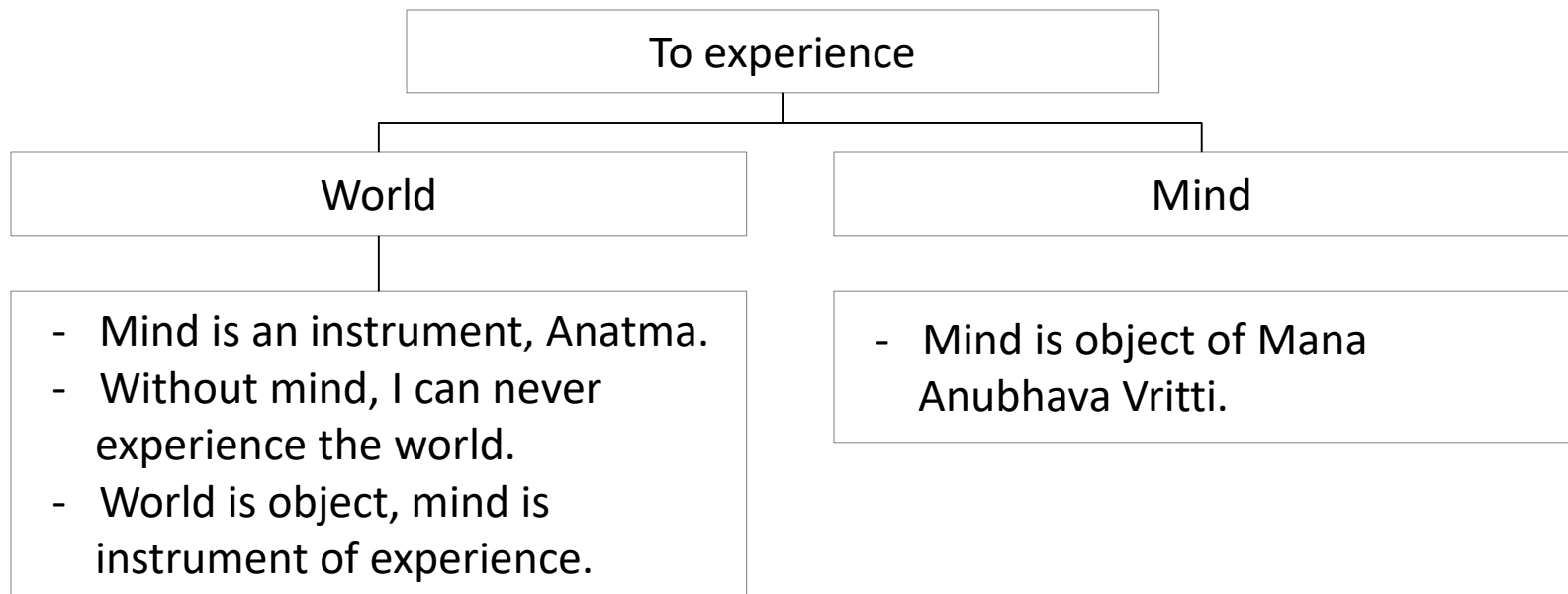
The great elements, egoism, intellect and also the unmanifested (Mula Prakirti), the ten senses and the one (The mind) and the five objects of the Senses... [Chapter 13 - Verse 6]

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṃ duḥkhaṃ
saṅghātaścētanā dhṛtiḥ |
ētat kṣētraṃ samāsēna
savikāram udāhṛtam || 13.7 ||

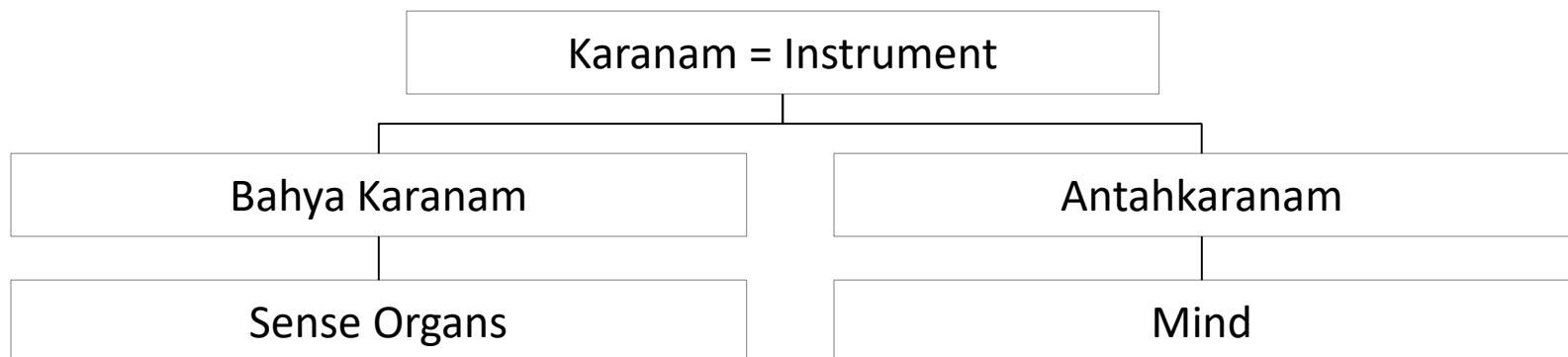
Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Mind and its conditions = Kshetram.



Law :

- Object can be experienced only if there is an instrument of experience.
- Mind = Anatma, Drishyam, object of experience.
- If mind is object of experience, it will require an instrument.
- If instrument is not required, I should be able to experience world without Antahkaranam.



Question :

- If mind is to be objectified, what is the instrument?
- You can't say instrument not required.
- World Anatma requires instrument.
- Mind – Anatma requires instrument.
- Can't say I use mind no. 2 Anavastha Dosham, infinite regression.
- Can't say no instrument required in objectifying the mind.
- What is the instrument I the Sakshi have?

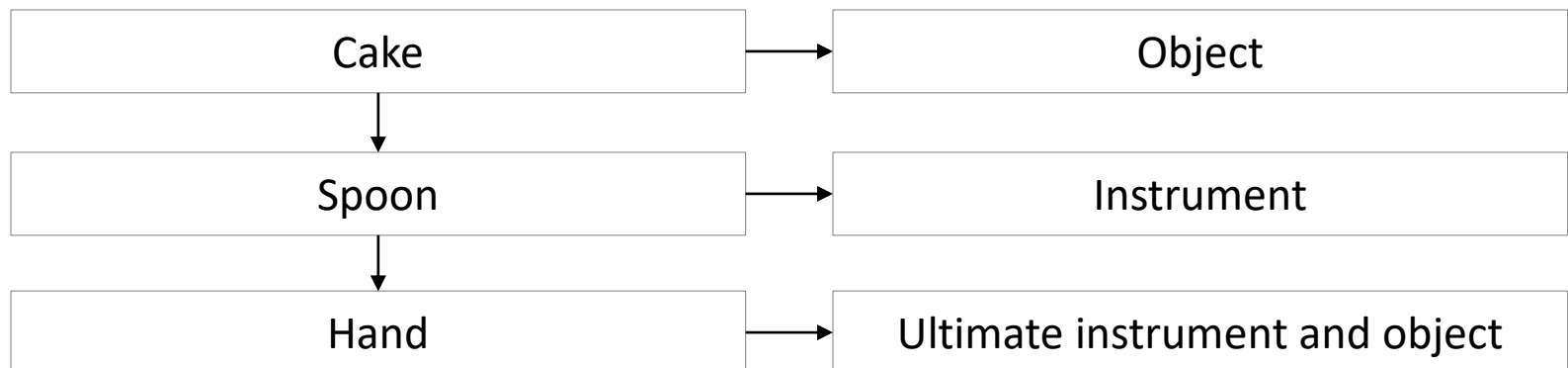
Vedanta Shastra :

- Admit a special rule to objectify the mind.

Special Rule :

- In handling the ultimate instrument, ultimate instrument itself serves both as object and instrument.

Example :



- Vedanta Paribhasha – by Dharma Raja Advarendriya.
- **Website :**
[http://www.estudentedavedanta.net/Vedanta%20Paribhasa%20of%20Dharmaraja%20Adhvarindra%20-%20Swami%20Madhavananda%20\[Sanskrit-English\].pdf](http://www.estudentedavedanta.net/Vedanta%20Paribhasa%20of%20Dharmaraja%20Adhvarindra%20-%20Swami%20Madhavananda%20[Sanskrit-English].pdf)

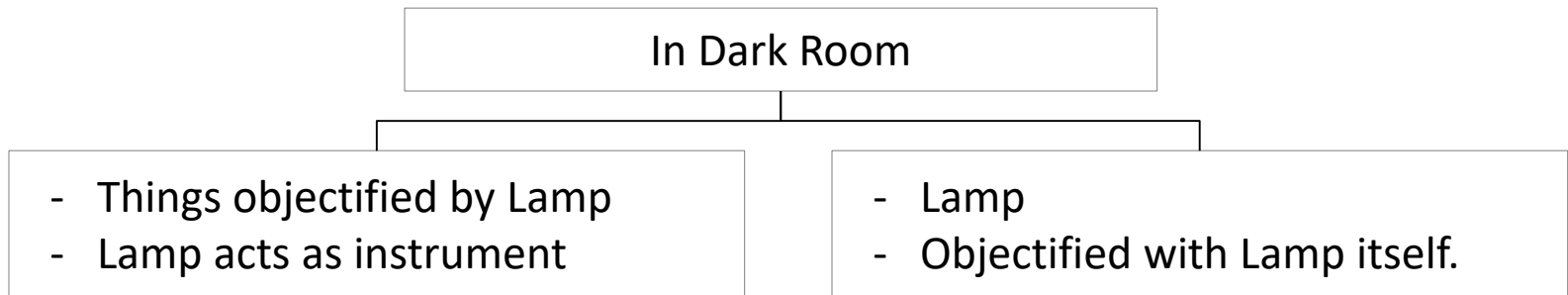
1st Chapter :

- Pratyaksha Paricheda.
- Deals with 6 Pramanams Vichara, Prameya Vichara, Prayojana Vichara.
- Prameya Vichara = Mahavakya Vichara.
- Prayojana Vichara = Jeevan Mukti and Videha Mukti.

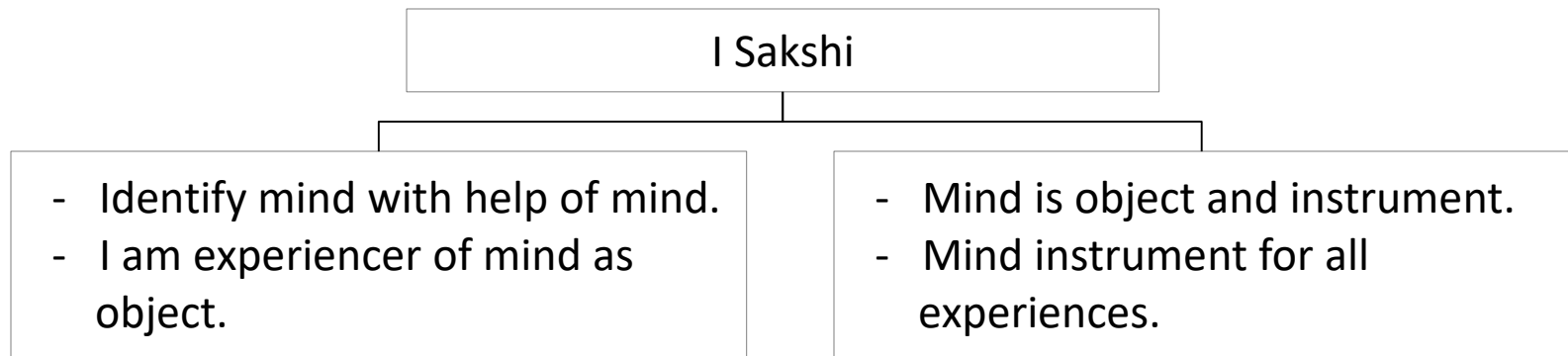
1st Chapter : Pratyaksha Paricheda

- Deeper Vedanta text, compares other philosophies with Mimamsa and Tarqa Shastra, with several examples and commentaries.

Example :



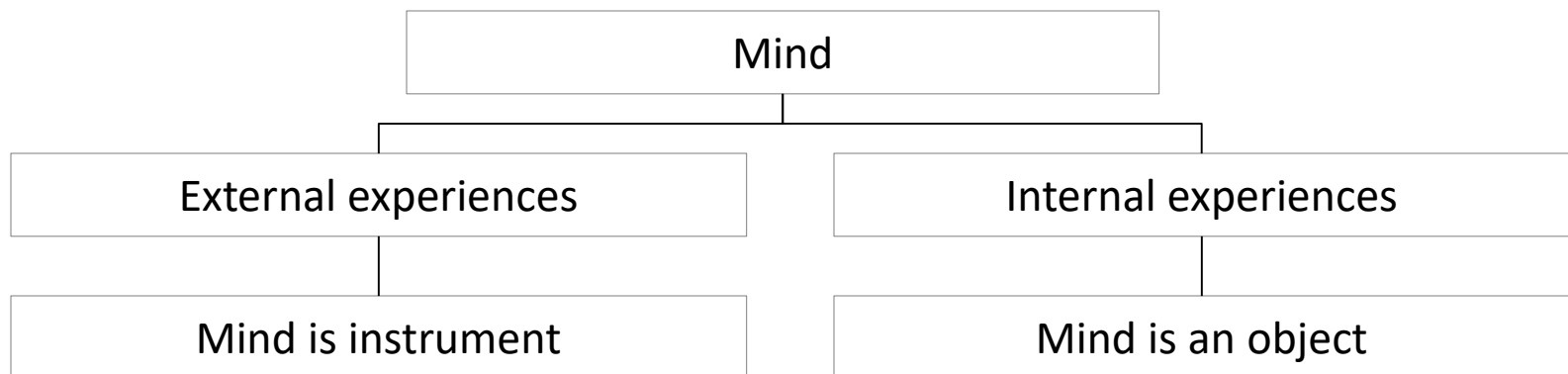
- Lamp serves as instrument as well as object.
- Similarly in cake – spoon – hand example, hand acts like object and instrument.



- **In a peculiar Triputi, mind plays double role of being object and instrument.**

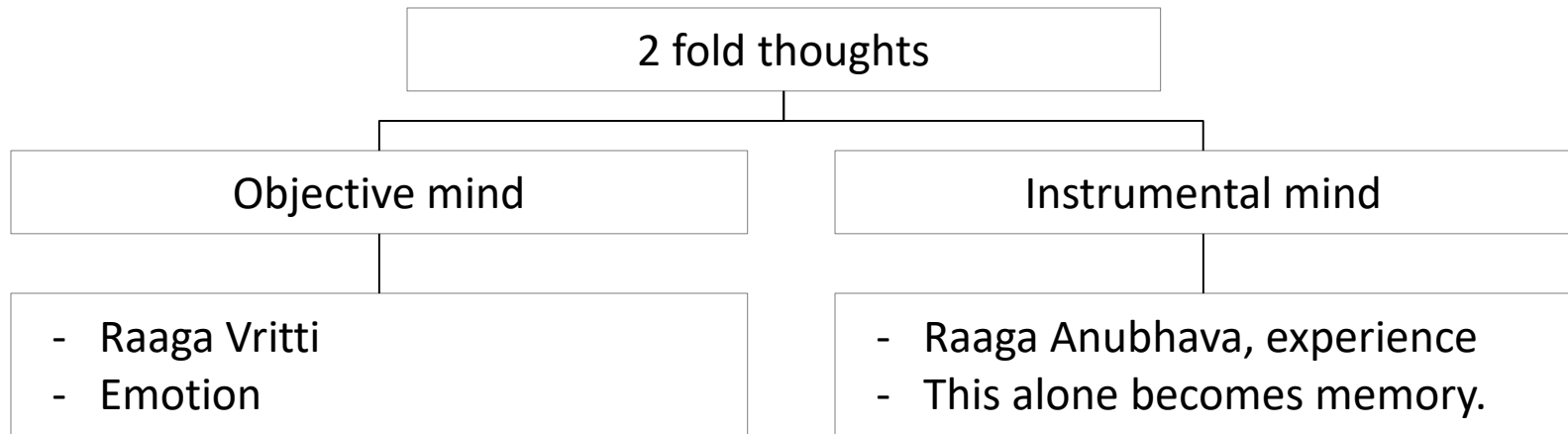
Lesson No. 1 :

- **I Sakshi objectify mind with the mind.**
- In all our internal experiences, mind becomes object and instrument.
- **Emotion, fear, sorrow, worry, Raaga, Dvesha, all emotions are internally experienced by the mind, in which mind plays double role of instrument and object.**

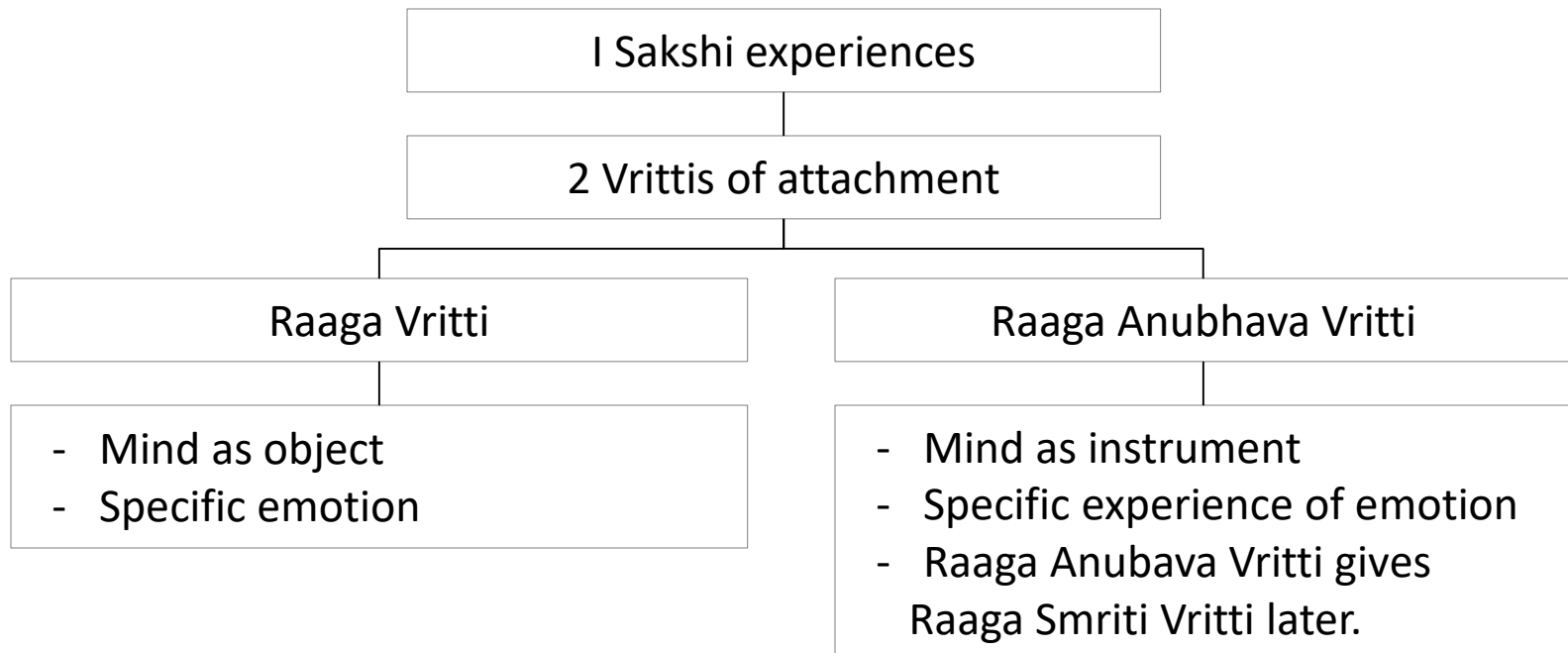


- If mind plays double role, how mind does that?

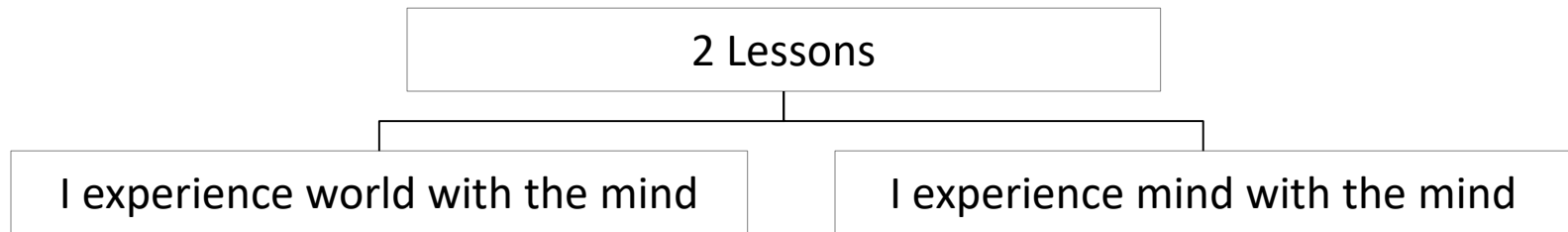
- **Mind plays double role by entertaining double Vrittis simultaneously.**
- When there is emotional experience like Raaga – Dvesha, 2 types of thoughts generated.



- Without separate effort 2 Vrittis generated in presence of Sakshi I.



- **In absence of Raaga Vritti, Raaga Anubhava Vritti later gives Raaga Smriti even in absence of Raaga Vritti.**
- **With the mind, I Sakshi know the mind.**
- **With the mind I Sakshi experience the mind.**
- With the mind, I Sakshi experience the world also.

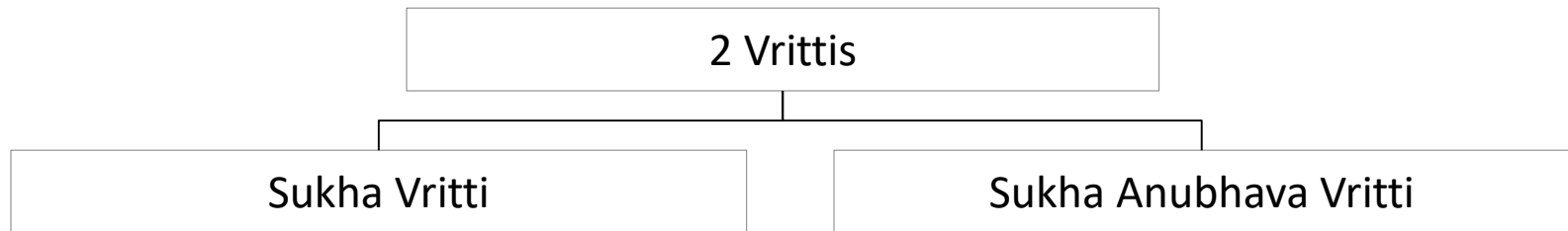


- Who am I?
- I am the experiencer, Kshetrajna Atma, the Sakshi, w.r.t. both Jnani and Ajnani.
- **Ajnani and Jnani experience mind with mind instrument.**
- **Perspective is instrumental or objective.**
- **Mind is different.**

Ajnani	Jnani
- Looks at instrumental mind, gives it Viseshanam status, includes mind alongwith Sakshi.	- Looks at mind, as objective and instrumental mind and gives it 2 statuses.

Ajnani	Jnani
<ul style="list-style-type: none"> - Viseshanam status - Wrongly, combines Sakshi with mind. - Mind becomes Viseshanam <p>Says :</p> <ul style="list-style-type: none"> - I am emotional - I am the mind, I experience emotions. - Makes mind Viseshanam and gets trapped. - Not aware of 2 Vrittis. 	<ul style="list-style-type: none"> - Rightly gives Upadhi status - Sakshi is Asangaha, can't be connected. <p>Says :</p> <ul style="list-style-type: none"> - I am using the mind. - Jnani knows 2 fold Vrittis, emotion Vritti, emotion Anubhava Vritti. - He will never say I am emotional. - Instrumental cum objective mind is emotional. - Recognises Vishaya Rupa – Karana Rupa Antahkaranam. - I Sakshi am never emotional, am ever the witness of emotions through the mind. - In experiencing the emotions, I don't undergo any change. - Raaga Vritti and Raaga Anubhava Vritti belong to mind. - I Sakshi experience emotions without undergoing change.

- I am providing consciousness medium only by my mere presence.
- I experience my emotions without undergoing any change because all changes are happening in Vishayatmakam Manaha and Karanatmakam Manaha.
- **Changes are happening in mind as thoughts, are objects of Sakshi.**
- Mind is associated with 2 Vrittis.



- Vritti Arudha – associated with Sakshi as object of Sakshi.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

- Sannidya Matrena, I am the mind of the mind.
- I am the Sakshi Chaitanyam who is the subject behind objective and instrumental mind.

- I experience everything as experienter without undergoing any change.

Nishchala Dasa :

- Quoting statement of Purva Pakshi in topic 59.

“अन्तःकरणधर्माः नान्तःकरणवृत्तेर्विषयाः”

- Emotions can be objectified by mind.
- Emotion Vritti of mind can be objectified by emotion. Anubhava Vritti which belongs to the mind.
- What type of mind?
- **Instrumental mind helps in objectification of emotional mind.**
- **Instrumental mind = Raaga Anubava Vritti, helps in objectifying emotional mind which is Raaga Vritti.**
- Therefore your statement is wrong.

तथा हि, यदान्तःकरणस्य सुखदुःखाध्याकारः परिणामो भवति,
तदैवान्तःकरणस्यान्यपि वृत्तिः सुखदुःखादिविषयकज्ञानाकारा भवति।
तादृशज्ञानरूपवृत्त्यारूढः साक्षी सुखदुःखादीन् प्रकाशयति।

- Nishchaladasa quoting Purva Pakshi of topic 59.

- Emotions can't be objectified by the mind was your statement.
- Antahkarana Vritti – formed can't be objectified.

Right Answer :

- Instrumental mind helps in Objectification of objective mind.
- Even though Sakshi illumines emotional thoughts or experiences emotional thoughts, Sakshis are many in number.
- **Sakshi can't experience emotional thoughts directly because instrument is required.**
- **Sakshi can't experience pot directly, requires instrument.**
- **For emotions – Anubhava, thoughts required.**
- Kevala Sakshi merely exists.
- Sakshi does not illumine Sukha – Dukha thoughts directly.
- Raaga Vritti required.
- Profound important portion of Vichara Sagara here in this topic 65.
- **When emotional thoughts are rising in mind, (Parinama – Vritti – thoughts), simultaneously, parallelly, without our effort, another thought rises.**
- Emotion Jnana Vritti, Anubava Vritti rises.
- Sukha, Dukha jnana Akara.
- It is in form of Sukha, Dukha, Dvesha, Jnanam.

Vishaya Vritti	Karana Vritti
- Objective form of mind.	- From mind instrument - Gives Anubava Vritti.

- Jnana Vritti Arudha Sakshi.
- Only with the help of 2nd Vritti, Anubava, Karana Vritti, takes place.
- Sukha, Dukha Adhi Prakashayati.
- I Sakshi experience emotion and later remember emotion also.

Problem :

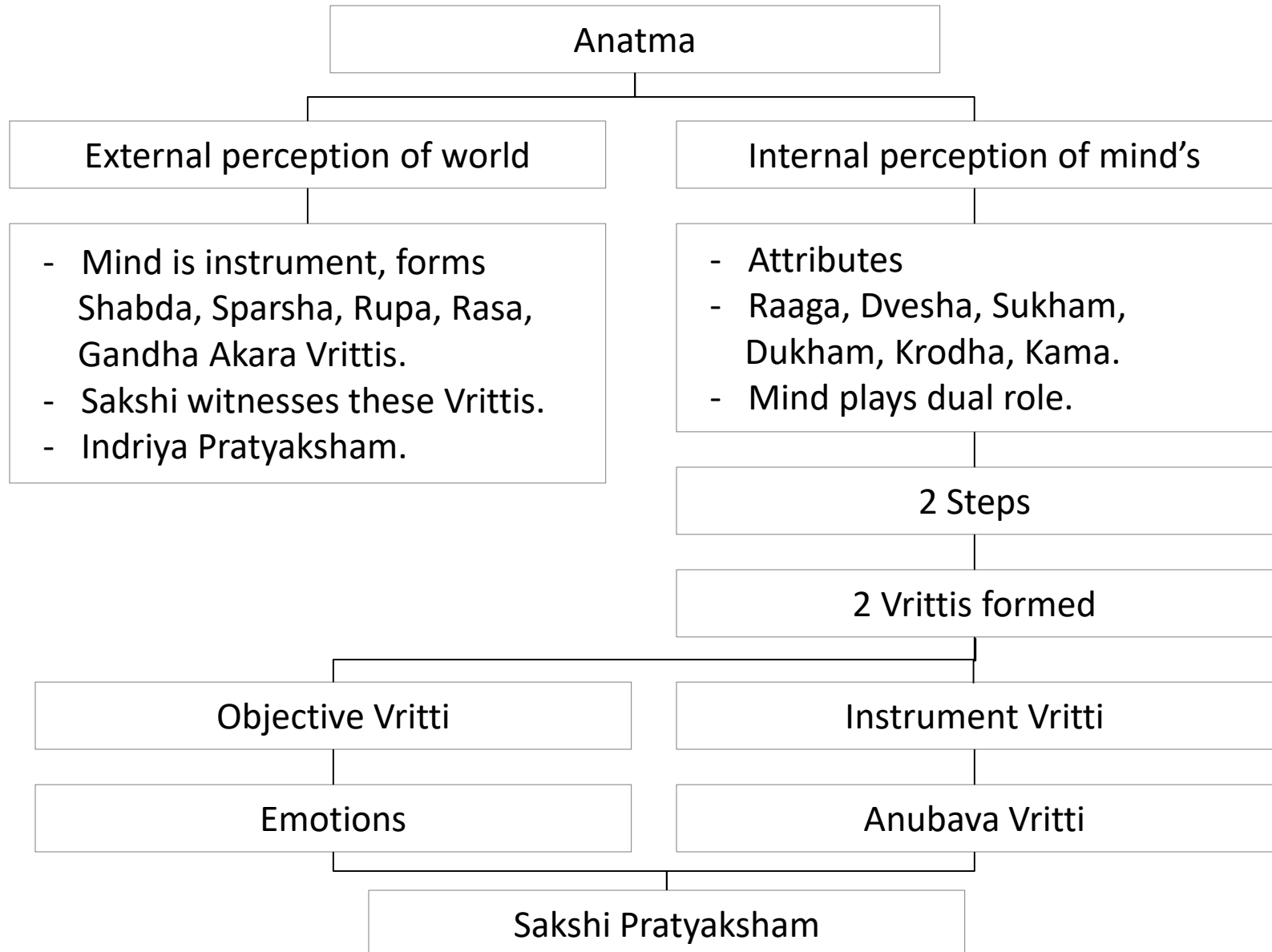
- Treat Vishaya and Karana Vritti.

Vishaya	Upadhi
- Ajnani uses Vishaya Vritti but treats it as Viseshanam. - Says I am emotional!	- Jnani uses Vritti but treats it as Upadhi. - Refuses to say I am emotional.

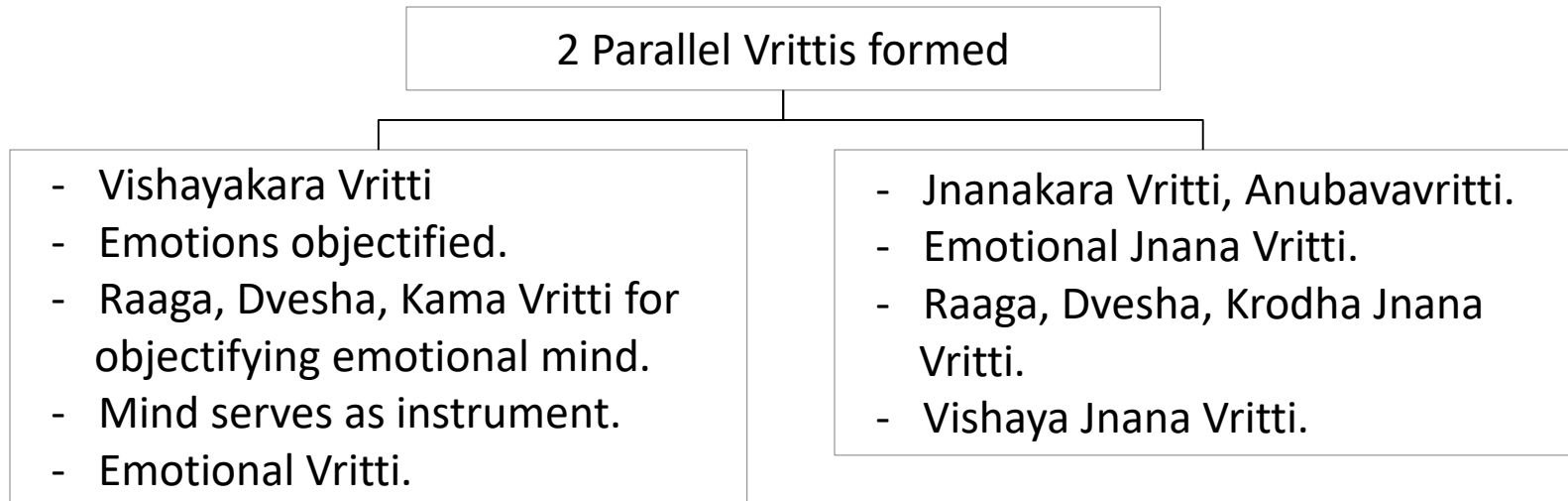
Revision 69 :

Topic 65 :

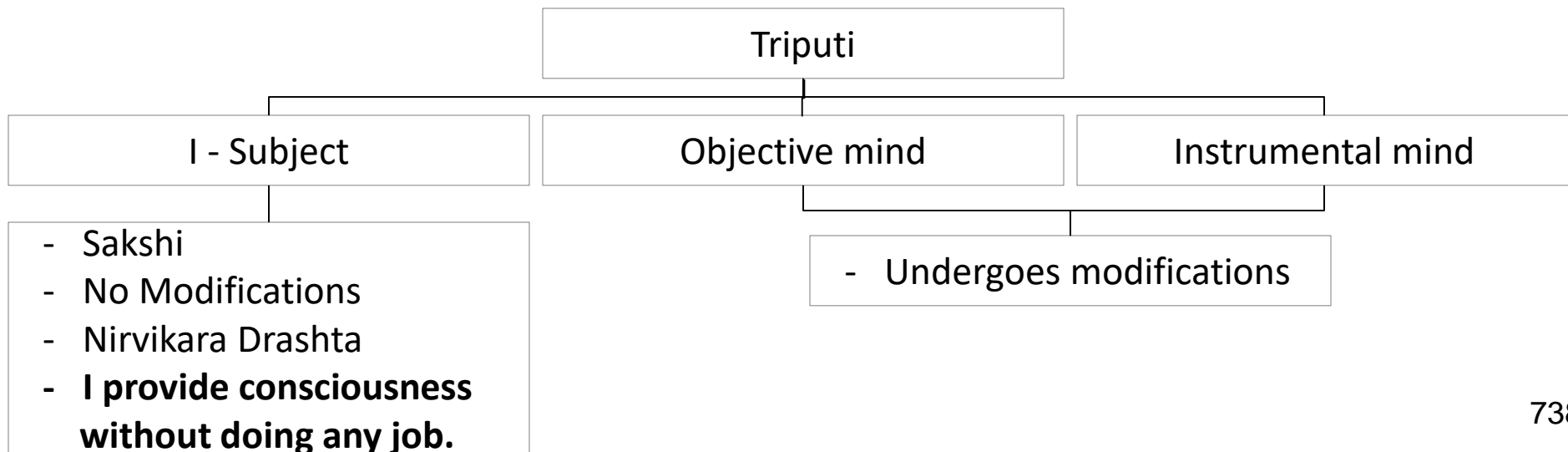
- How Sakshi objectifies, experiences Anatma?



- In all internal perceptions, called Sakshi Pratyaksham, mind itself is object and instrument.
- I Sakshi am subject.
- Mind plays dual role.



- In internal perceptions, Triputi involved.

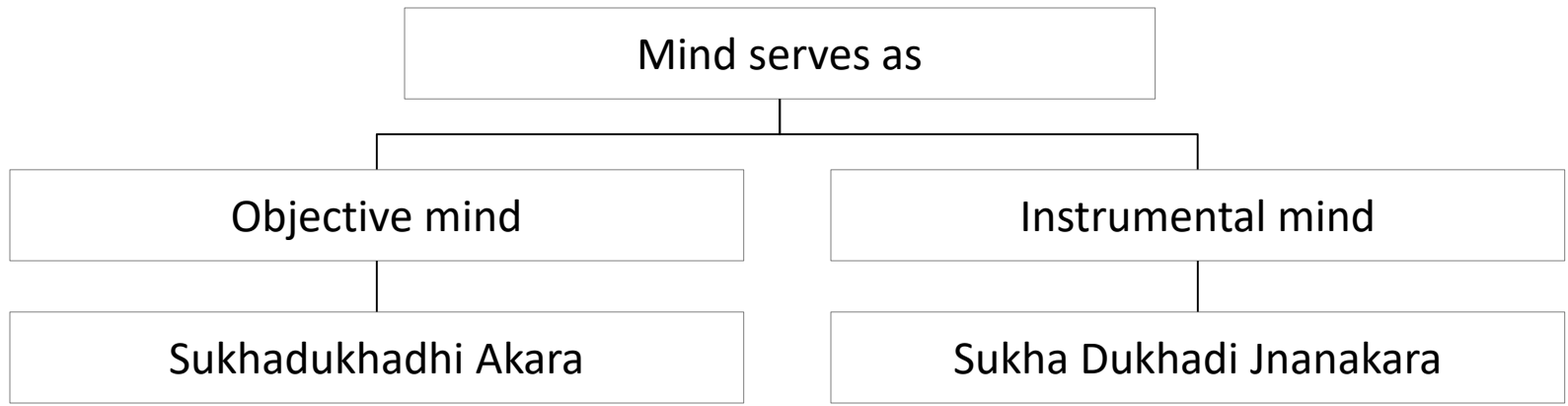


Mind looked in 2 different ways by
Sakshi

- Include mind in me Sakshi.
- I become Visishtaha
- I become Savikara Drashta
- Ajnani

- Exclude instrumental mind, I am called Upahitaha.
- I use the mind, exclude the mind, I am Nirvikara Drashta.
- Jnani
- As Nirvikara Drashta I am Brahman all the time.
- Even when mind is going through Vishaya Vritti and Vishaya Jnana Vritti I, Sakshi am unaffected.

- This is the topic.
- Thathapi, Yada Antahkarana Sukha Dukha Akara Bavati.
- When mind has emotional thoughts,
- Thatha eva Antahkaranasya Anya Api Vritti, there is another emotional experience Vritti, Sukha Dukhadhi Jnana Kara Bavati.



- Tadrusha Jnana Rupa Arudha Sakshi, with the help of instrumental mind, then alone Sakshi illumines emotions.
- In this manner, pleasure and pain become object of Sakshi experience.
- Without 2nd Vritti, Sakshi can't directly experience emotions.
- Topics discussed in Purva Grantha called Vedanta Paribhasha by "Dharma Raja Advareenindra.
- Great Ritualist, Vedantin.
- Advaree means great Yaga Karta.
- Expert in Veda Purva and Vedanta.
- [http://www.estudentavedanta.net/Vedanta%20Paribhasha%20of%20Dharmaraja%20Adhvarindra%20-%20Swami%20Madhavananda%20\[Sanskrit-English\].pdf](http://www.estudentavedanta.net/Vedanta%20Paribhasha%20of%20Dharmaraja%20Adhvarindra%20-%20Swami%20Madhavananda%20[Sanskrit-English].pdf)

Chapter 1 :

- Pratyaksha Pariccheda.

अत्रैतदाकूतम्- केवलेप्याकाशे 'घटाकाश' इति नाम जलाहरणादिकं कार्यं च घटरूपोपाधिदृष्टिमनु प्रतीयते, न तु तामुपाधिदृष्टिं विना। उपाधिदृष्ट्यभावे त्वाकाश एव केवलः प्रतीयते। अतो घटाकाशोऽपि महाकाश एव, विकारस्य वाचारम्भणमात्रत्वेन मिथ्यात्वात्। एवमेव साक्षाच्छुद्धचैतन्यमात्रे 'साक्षी', इति नाम सुखदुःखादिधर्माश्रयान्तःकरणप्रकाशकत्वरूपकार्यश्चान्तःकरणरूपोपाधिदृष्टिमनुसृत्यैव प्रतीयते, न तु तां विना। उपाधिदृष्ट्यभावे तु चिन्मात्रब्रह्मैव केवलं भासते। अतः साक्ष्यपि ब्रह्मैव। इदृग्भिप्रायेणवोक्तं 'साक्षी एक' एवेति, यत उपाधिमयुक्तभेददृष्टिमन्तरा साक्षिणोऽनेकत्वपरिच्छिन्नत्वादिकं न स्वतोऽवभासते।

Main Discussion :

- Sakshi Brahma Aikyam is possible even though there is Anekatvam and Parichinnatvam (Many, limited) for Sakshi.
- Aikyam is possible – how?
- In this context, following is my conclusion :
- Space, one pure space not capable of doing any transaction.
- In Avyavaharya Akasha, we ourselves introduce Ghatakasha name and various functions of carrying water, accommodating class, etc.
- Ghatakasha is name, function appearing in Akasha.
- Akasha not doing any action, name, function appearing (Pratiyate) in Akasha.

- When you look at Akasha from container angle, space seems to be doing function of carrying water from one place to another.
- If you look at space from space angle, space does not do anything.
- If you change the perspective, name non-relevant, function non-relevant.
- Upadhi Drishtya Abhavatu.
- When you change perspective from container to content, Akasha Kevala Pratiyate.
- There is one Akarta, Abokta, Akasha alone.
- Therefore Ghatakasha = Mahakasha when perspective is changed without breaking the pot.
- By sheer change of perspective Ghatakasha is Mahakasha because Ghatakasha is Vikaravan.
- Product of Mahakasha is Vachaarambanam only, verbal expression.
- Ghatakasha as product of Mahakasha is only verbal expression, it is Mithya, not factual.
- Even when I use word Ghatakasha, there is no function if you have right perspective.

I – Sakshi :

- Ghatakasha
- I am enclosed consciousness Sakshi.
- It is original consciousness not Pratibimba Chaitanyam.

- All pervading, enclosed Consciousness within dualistic mind, objective mind and instrumental mind.
- I Sakshi am there within the mind.
- Who is Sakshi?
- Sakshat Shuddha Chaitanyam Matram.
- I am pure consciousness without undergoing any change.
- I don't have any Nama, Rupam, or function.
- In Shuddha Chaitanyam there is no Nama, Rupa, Karmani.

- **Sakshi iti Nama, Name Sakshi is attributed from standpoint of the mind.**
- **I am the experiencer of mind, title Sakshi given from standpoint of mind.**

- Function = Sakshitvam = As experiencer of mind.
- Sakshi = Changeless experiencer of mind.

- **Experiencer status is only a Vyavaharika status.**
- **If instrumental and objective mind is absent, I am not called Sakshi but Shuddha Chaitanyam.**

I – Consciousness have 2 modes

- Experiencing mind.
- **I am called Sakshi**

- Not experiencing mode, mind absent, resolved.
- **When I am non-experiencer of mind, I am called Chaitanyam.**

- These names are only what we attribute.
- They are not intrinsic to consciousness.
- Sakshi, Iti Nama, named as Sakshi.
- Sukha Dukhadhi Dharma Ashraya Antahkaranam Prakashakatva Rupa Karyam....
- Long compound, go right to left.
- Karyam : Sakshi functions as experiencer, has experiencerhood.
- Experiencer of what?
- Antahkaranam – mind.

Sukha Dukhadi Ashraya :

- Which is locus of pleasure and pain.
- This experiencer status.
- Upadhi Drishtya Eva Bavet, only from standpoint of mind.
- When I change perspective from mind to consciousness, to itself, Chinmatram.

Braheiva Kevalam Bhasate :

- I am none other than pure Brahman which is Chin Matram.
- Ataha, Sakshi Api Braheiva.
- Therefore Sakshi is none other than Brahman.
- In the presence, I don't have to sit in Samadhi, eliminate mind or eliminate thoughts or go through mystic experience.
- **Now itself, change perspective from mind to consciousness.**
- I was, I am, I ever will be Brahman.
- **Presence and absence of Mithya mind can't affect me.**
- Even when the mind has Raaga Dvesha, I can boldly say I am without Raaga Dvesha.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

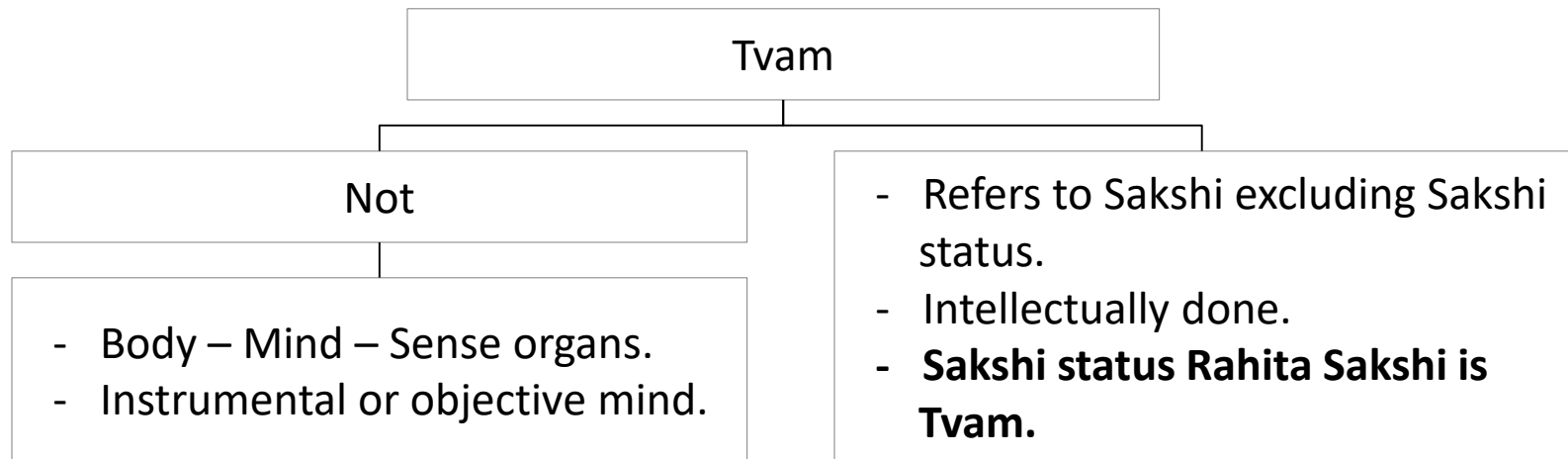
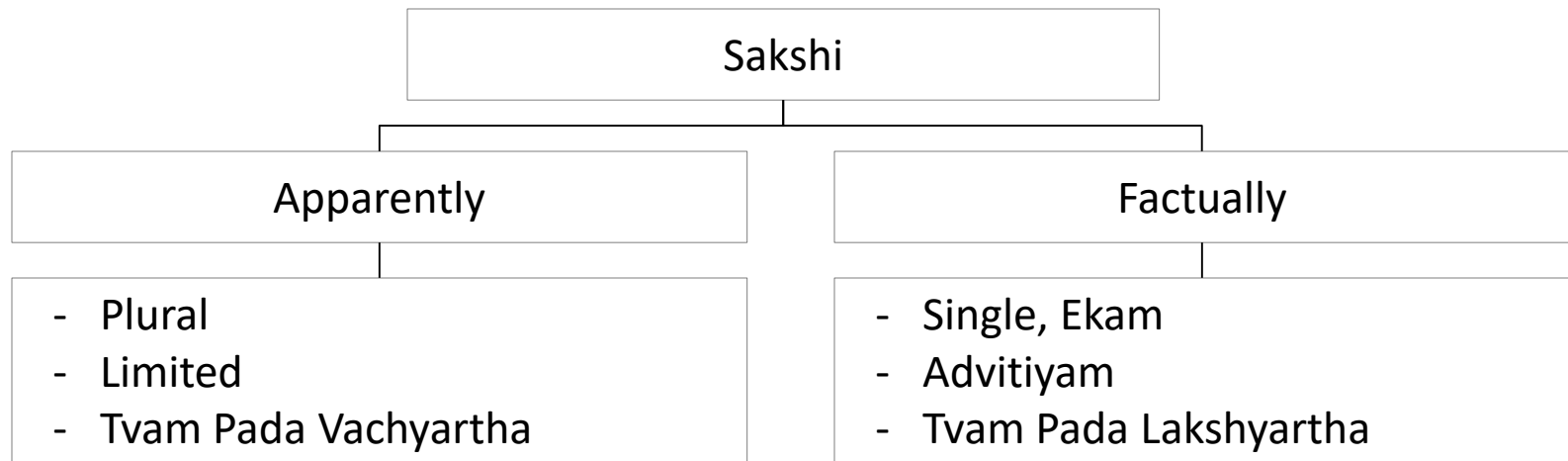
I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- I am Sarva Raaga Dvesha Ateeta Brahman even now.
- **Claiming Moksha does not depend on status of the mind.**
- Only requires understanding message of Vedanta properly.
- After claiming Moksha, can refine mind more and more for smoother transactions.
- **Nishchaladasa pleads, claim Moksha now.**
- Sakshi Api Brahman Eva.
- By change of perspective only it is said, Sakshi Ekam Brahman.
- Sakshi is nondual Brahman.

Upadhi Mithya Yukta Bheda Drishti Antara :

- Without change in mental perspective plurality of Sakshi can't be introduced.
- **Without the perception of plurality of mind, plurality of Sakshi can't be established.**
- Sakshina Aneka Vyapari Paricheddina Adhikam, Svataha Na Ava Bhasate.
- **Plurality will not be there for Sakshi without the plurality of the mind.**
- **Therefore, he concludes :**

अयमेव साक्षी जीववाचकत्वंपदलक्ष्यार्थः। उपरिष्ठादेतस्स्पष्टीक्रियते।
इत्थं जीवब्रह्मैक्यमस्य ग्रन्थस्य विषय इति युक्तमेवोक्तम्।



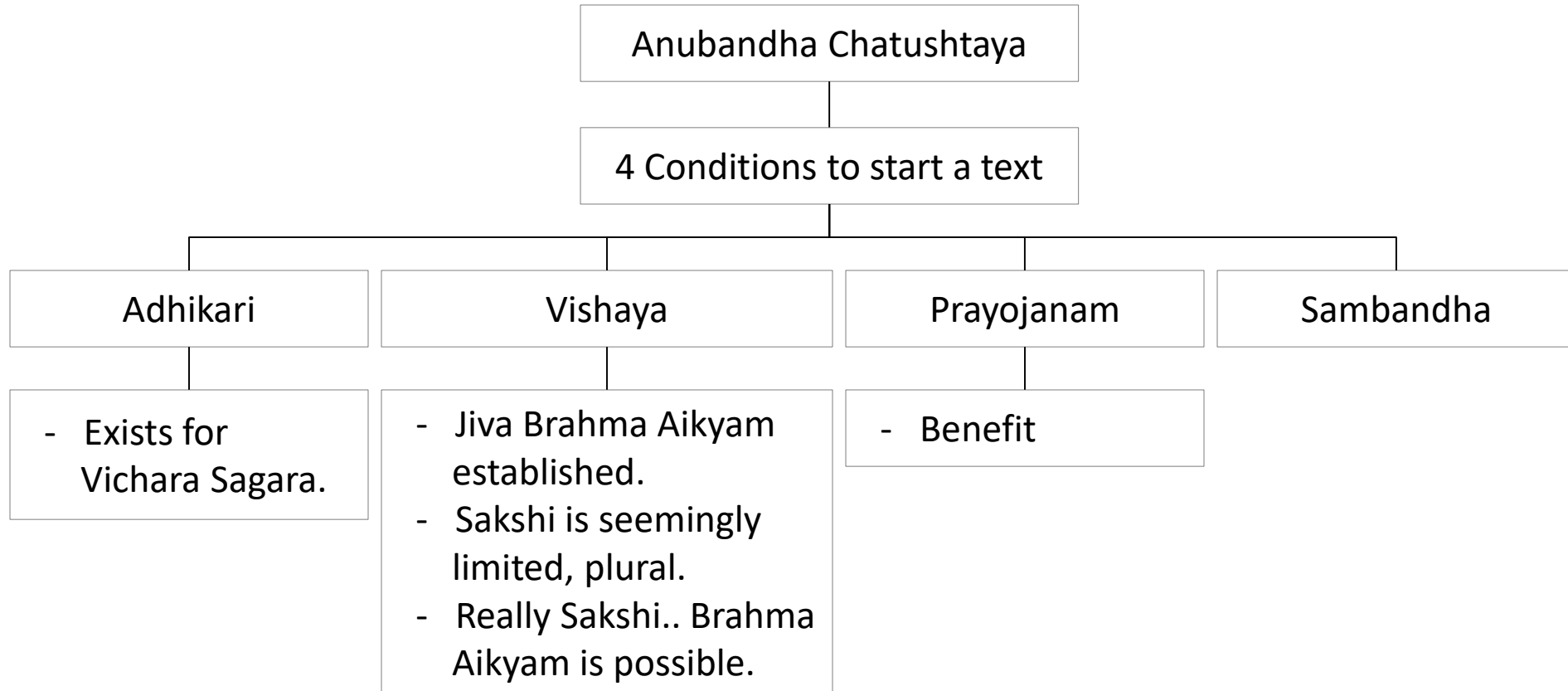
- This is explained again by Nishchaladasa in Chapter 4, Spashti Kriyate, will be clarified.
- **Oneness of Jivatma, Paramatma, Sakshi – Brahma Aikyam, is subject matter of Vichara Sagara.**
- It is perfectly logical to say Advaita Brahman alone is there.
- Vishaya topic over.

Topic 66 to 82 : (आ. ६६-८२) प्रयोजनविषयकाक्षेपः-

Objections related to the purpose :

Topic 66 to 72 : (आ. ६६-७२) न ज्ञानेन बन्धनिवृत्तिरित्याक्षेपः-

Removal of bondage is not by knowledge is the objection :



• What is benefit of Jivatma – Brahma – Aikya Jnanam? Prayojanam kim?

• **Advaita Atma Siddhi, Advaita Atma alone is there, has Prayojanam.**

• **Anatma is negated, falsified, through Jnanam, fear of mortality goes away.**

- Samsara is because of Duality.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कश्मान्नु बिभेमीति, तत एवास्य भयं
वीयाय्, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti, tata evāsyā bhayaṃ
vīyāy, kasmāddhyabheṣyat? dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

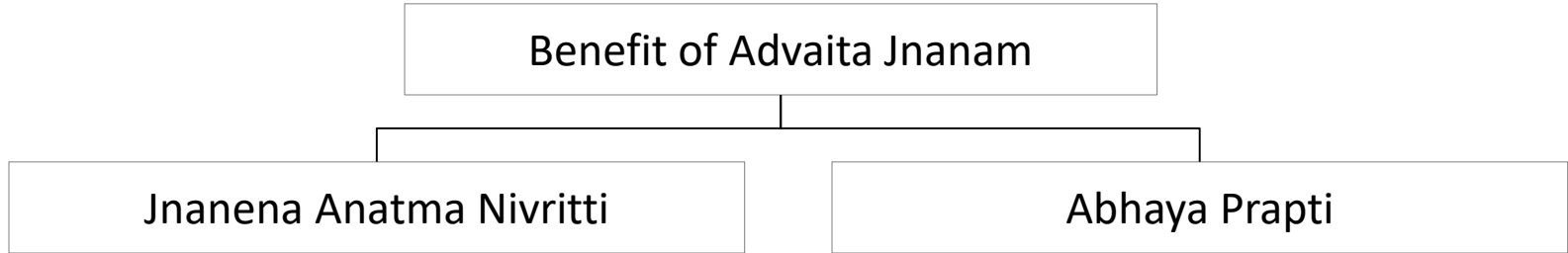
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

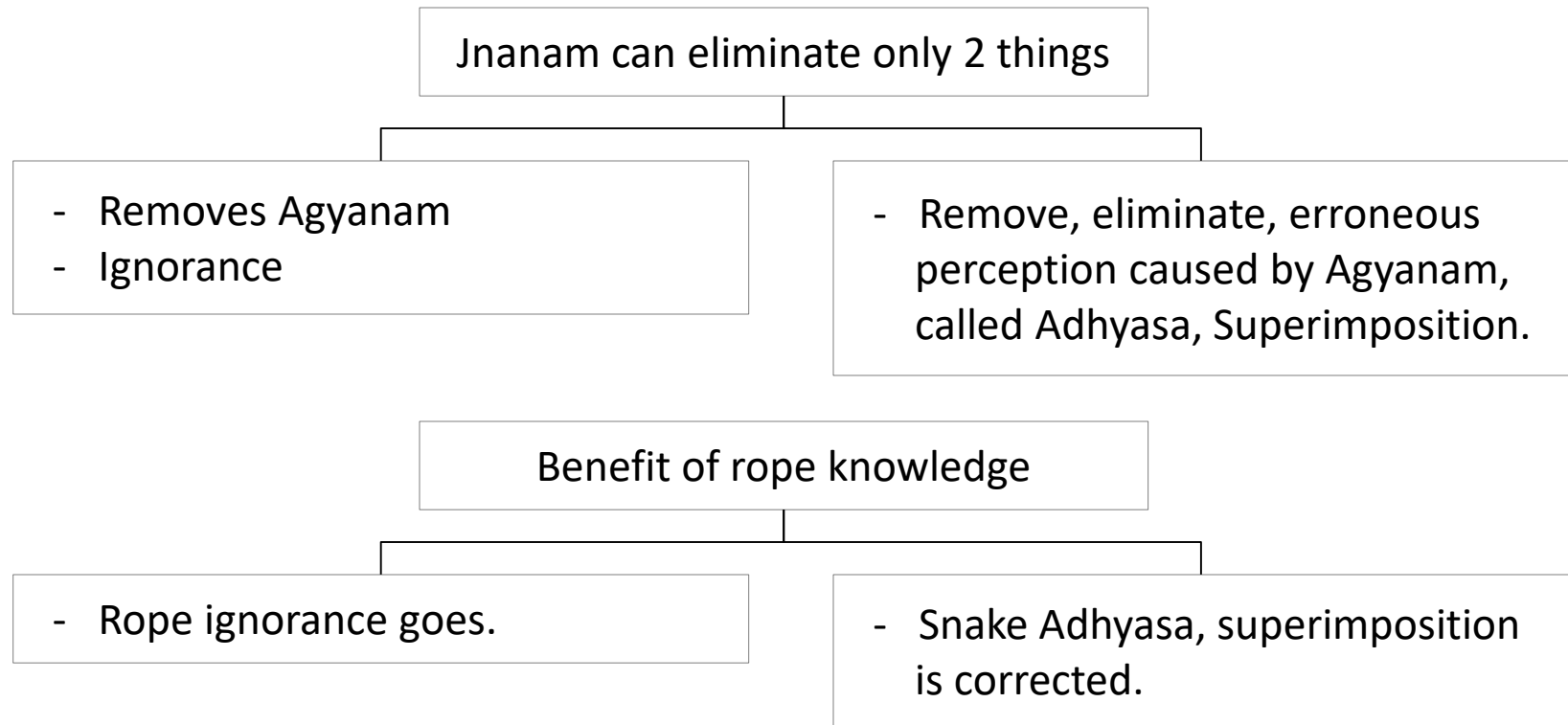
He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- **As long as duality is there, 2nd thing is there, insecurity is there, Samsara is there.**
- Anatma, 2nd thing is falsified, negated, Bayam goes away.
- **No fear from anything, because there is no source of fear, no 2nd thing.**
- This is Prayojanam promised by Vedanta.



- This Prayojanam challenged by Purva Pakshi.
- Anatma can never be removed by Jnanam.
- Very elaborate discussion.
- How can you make Anatma, a dream, a paper tiger?

Purva Pakshi – Reason :

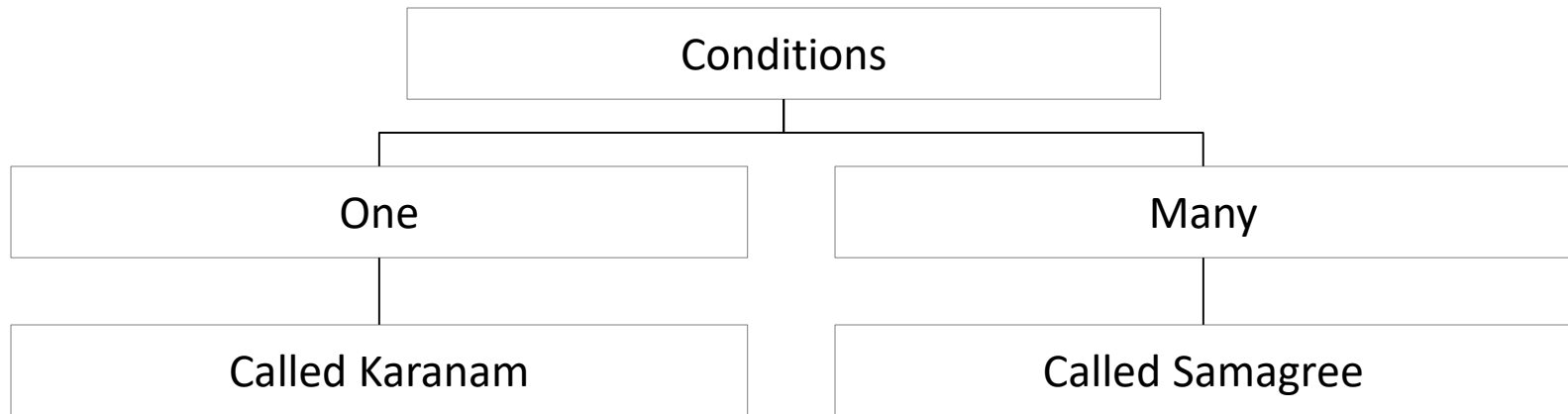


- Jnanam can eliminate Anatma only if Anatma is Adhyasa, superimposition caused by ignorance.
- **For Jnanam to eliminate Anatma, I have to prove Anatma, entire universe is Adhyasa.**
- Logically, Jnanam can eliminate Anatma if it is Adhyasa.
- We can never prove Anatma is Adhyasa.

Purva Pakshi :

- **Anatma must be taken as Satyam, not erroneous perception.**

- Since Anatma is Satyam, Jnanam can never eliminate Anatma.
- Why we can't prove Anatma is Adhyasa?
- Adhyasa is possible only when 5 conditions are there.
- Rope – Snake fulfills 5 conditions.



Revision 60 :

Topic 66 : बन्धः सत्य इत्याक्षेपः

(६६) बन्धः सत्य इत्याक्षेपः- अहङ्कारादिदेहान्तानात्मभूतदृश्यवस्तुजातं सर्वमपि बन्ध इत्युच्यते। स बन्धो यध्यस्तः स्यात्तर्हि ज्ञानेन निवर्त्येत। अनध्यस्तश्चेन्नैव ज्ञानेन निवर्त्येत। ज्ञानस्य ह्येषः स्वभावः - यत् स्वविषयीभूतवस्तुनिष्ठाज्ञानतत्कार्याध्यासनिवर्तकत्वमिति। यथा रज्जुसाक्षात्कारः स्वविषयीमृतरज्ज्वध्यस्तसर्पादीन् रज्ज्वज्ञानञ्च निवर्तयति। भ्रमज्ञानविषयीमृतमिथ्यावस्तु तद्विषयकभ्रान्तिज्ञानं चौध्यास इत्युच्यते। यत्र यद्वस्तु मिथ्यात्वमन्तरा परमार्थतो वर्तते, नास्ति तस्य ज्ञानान्निवृत्तिः। एवमात्मन्यप्यहङ्कारादिबन्धो यध्यस्तः स्यात् तर्हि ज्ञानेन निवर्त्येत। आत्मनि मिथ्याभूतबन्धाध्याससामग्री नास्ति, तथाप्यात्मनि प्रतीयते च बन्धः। तस्माद्वन्धः सत्य एव भवितुमर्हति। सत्यत्वादेव ज्ञानेन बन्धनिवृत्त्याशा निरर्थिकैव।

Nishchaladasa :

- Jnani is capable of removing bondage without Karma.
- **Bondage = Perception of duality in form of Atma – Anatma.**
- Duality caused by Anatma.
- Removal of bondage = Removal of Anatma.

- Anatma Nivritti = Dvaita Nivritti = Bandha Nivritti = Moksha.

Our Aim :

- Anatma Nivritti by Jnanam.

Purva Pakshi :

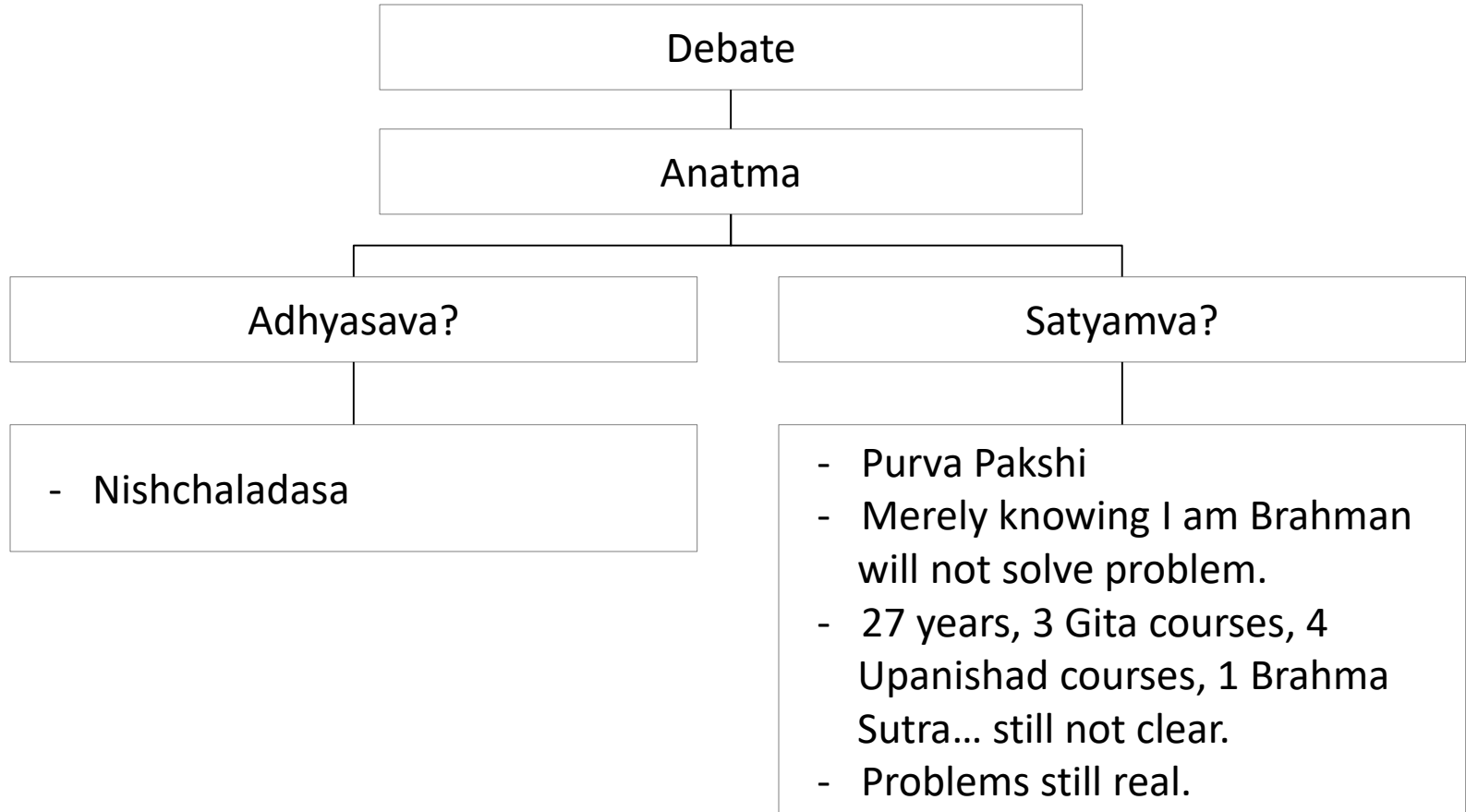
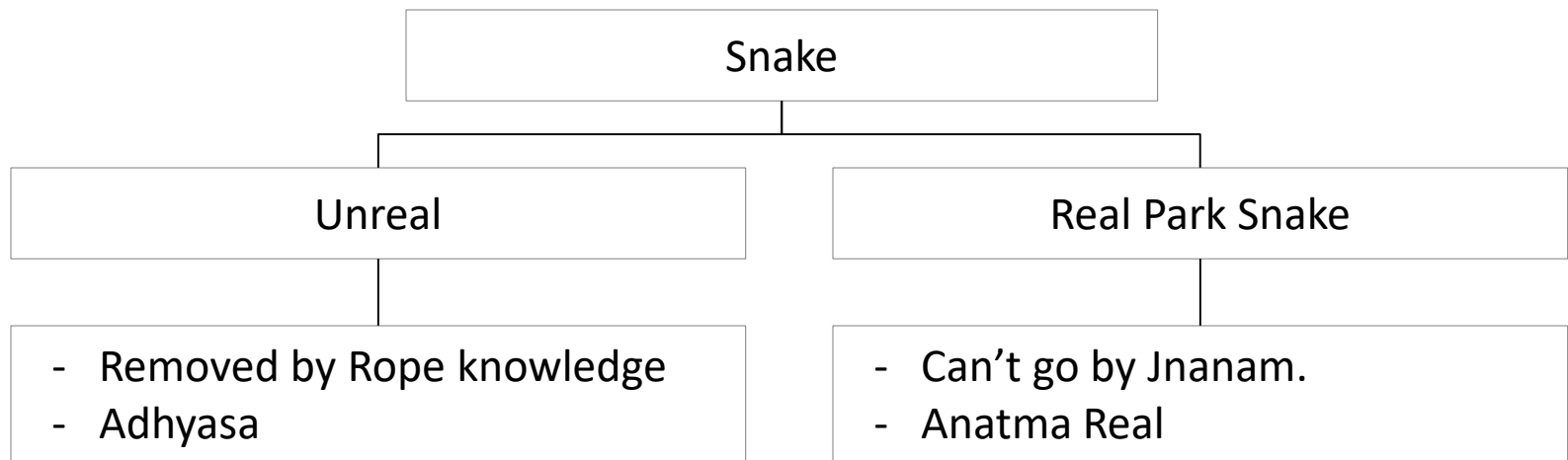
- **Jnanam can remove Anatma only if Anatma is erroneous perception caused by Agyanam.**
- Jnanam can remove Rope Snake, erroneous perception, caused by Rope ignorance.
- Removal of ignorance of Rope possible.
- If Anatma is erroneous perception caused by Atma Agyanam then Anatma can be removed by Jnanam.

Purva Pakshi :

- You can never prove Anatma is an erroneous perception caused by self ignorance, Atma Agyanam.
- Since Anatma is an erroneous perception, Anatma is Satyam.

Purva Pakshi – Says :

- Since Anatma is Satyam, it can't be removed by mere knowledge.



- Jnanam can't give Moksha, have to do Kahikam (Puja – Rituals) Vachikam – (Parayana) and Manasam (Upasana) Karmas.
- Nishchaladasa has to establish Anatma is Adhyasa.
- Why Dvaitam is not Adhyasa, Purva Pakshi proves from topic 66 – 72 (7 topics).
- Adhyasa requires 5 conditions, Samagree.
- 5 conditions Available in rope Snake, not in Dvaita Prapancha.
- Nishchaladasa replies topic 73 – 82 (10 topics).

Topic 66 :

Purva Pakshi :

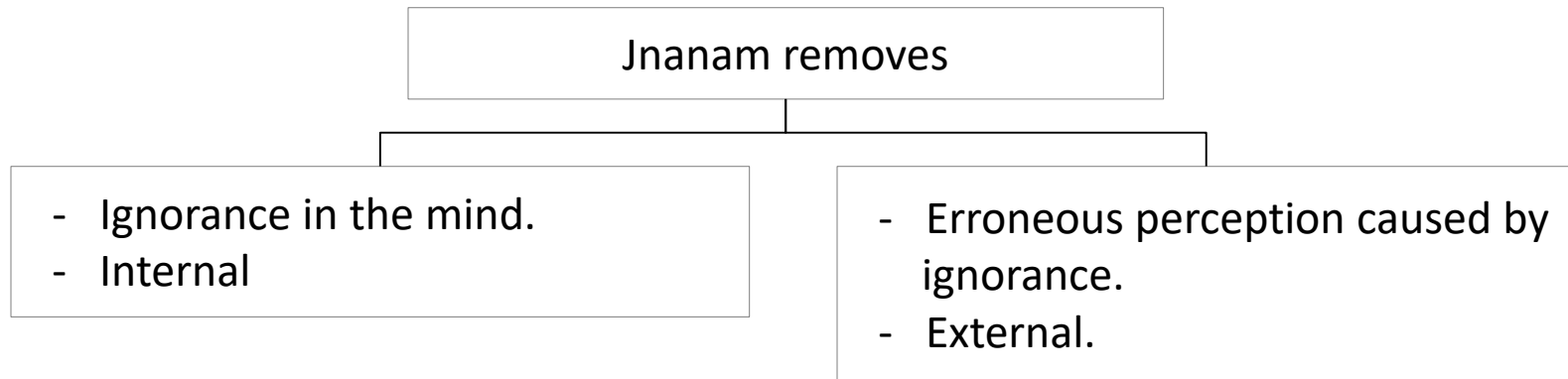
- Bandaha Satyaha, Anatma, Dvaitam, Samsara, Sanchita, Prarabda, Agama, family, problems all real.

Bandha Definition :

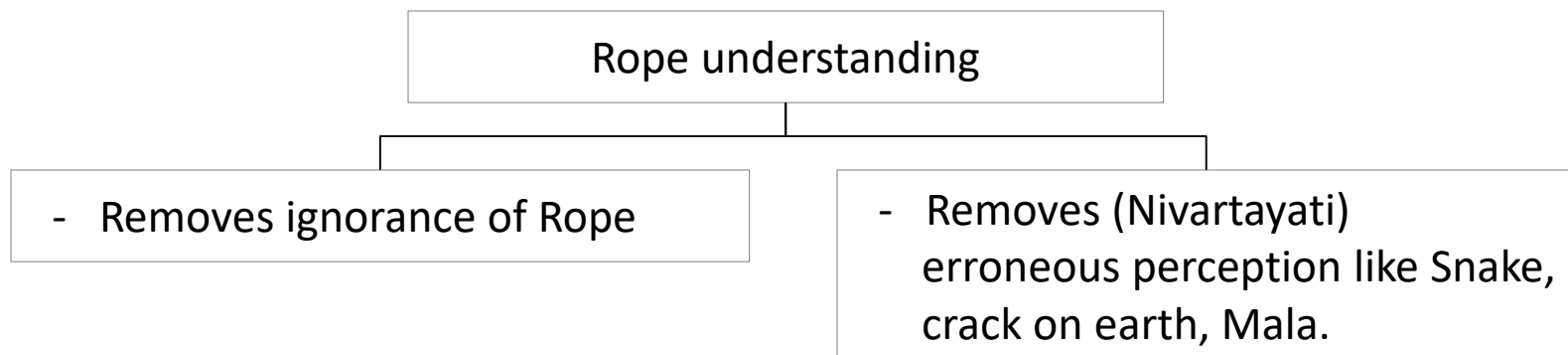
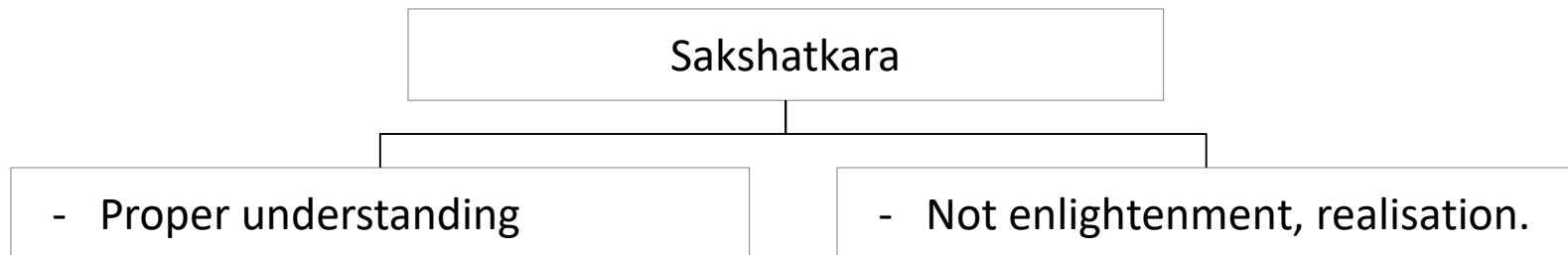
- Drishya Vastu, experienced Dvaita Anatma Prapancha.
- Group of Drishya Vastu = Anatma.
- Dvaita Prapancha beginning from Ahamkara, which is mind plus Chidabhasa.
- All worries, anxieties belong to mind only.
- Family centric worries disturb my sleep.
- If mind is erroneous perception, unreal, then Jnanam will remove erroneous perception.

- **If mind is real, not erroneous perception, then it can't be eliminated by Jnanam.**

- Any Jnanam has power, can remove only 2 things.

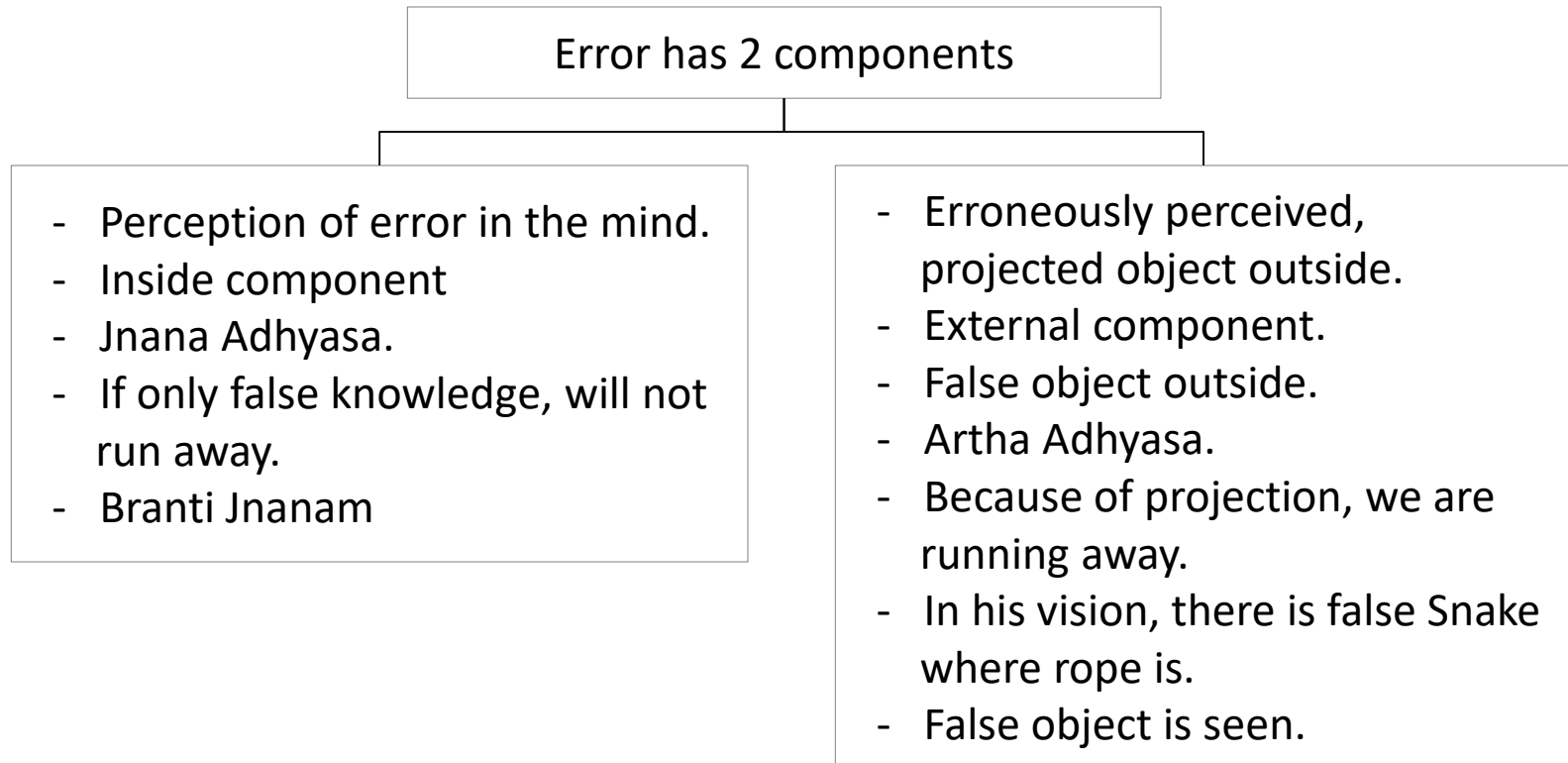


- Quotes Rope – Snake example which is erroneous perception.
- World can't be compared to rope Snake.
- Rope Snake is Sakshatkara, not mystic experience.

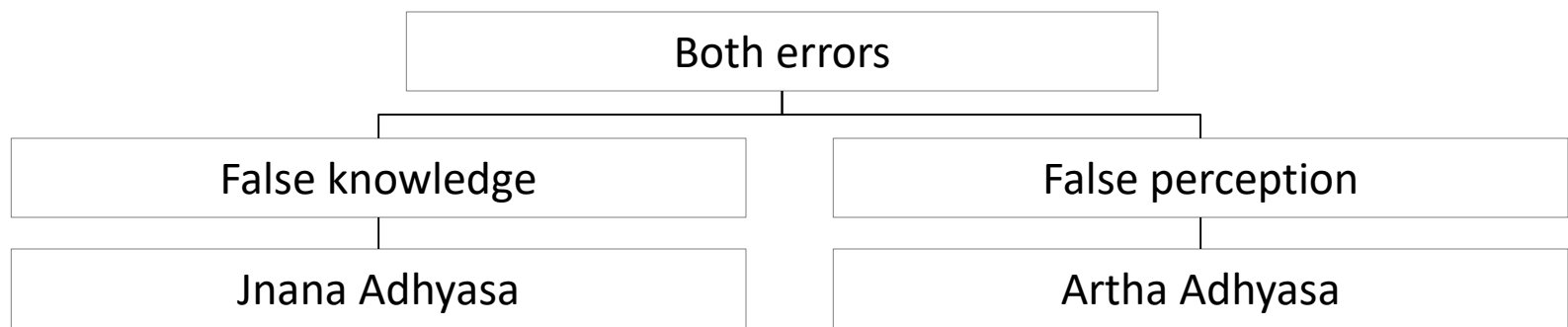


Fact	Errors
One	Many

- Adhyasa consists of 2 components.



- Both together is error.
- False perception + false object = Adhyasa.
- In Rope, both errors removed by one knowledge.



- Goes by Rope knowledge because in Rope, Adhyasa can take place.
- In the same way, in the case of Samsara, Ahamkara bondage, Anatma Prapancha, false Anatma and false Anatma perception...
- If both were Adhyasa, then knowledge would have solved problem.
- You have taken for granted that Vedanta students are unintelligent.
- You assume Dvaitam is Adhyasa.
- Anatma, not Adhyasa.
- In Atma, Mithya buta Samagree Nasti.
- 5 conditions for superimposition do not exist.

Samagree Definition :

- **Karana Kalpaha, group of causes.**
- If one cause, karana, if multiple causes, Samagree.
- Even though conditions are not there, Atmanaha Pratiyyate.
- I am experiencing bondage but bondage can't be Adhyasa because 5 conditions absent.

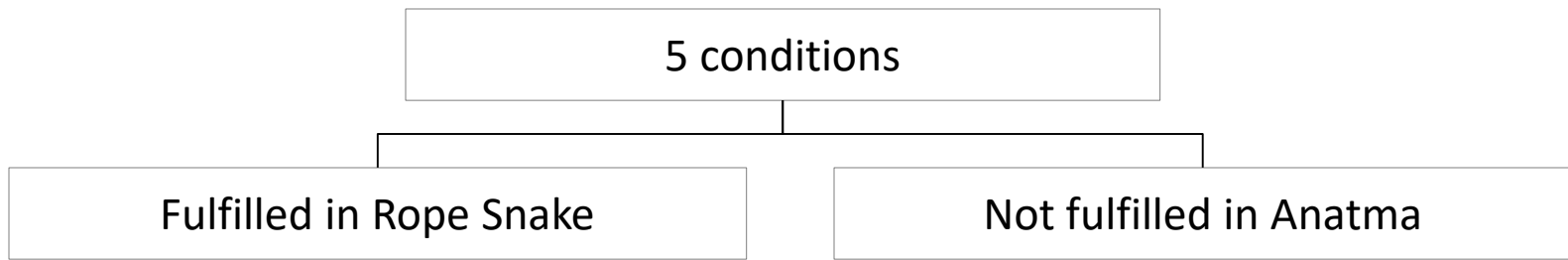
- Bondage is Satyaha, if not Adhyasa.
- Whatever is Satyam, can't be removed by mere knowledge.
- **I say, world is Mithya, Bandha is Mithya, I still keep crying.**
- After meditation of Chittani Naham, Samsara starts.
- We do not have courage to ask Guru.
- I challenge your contention.
- Because problem is real, attending class, hoping to Solve problem is futile, will not work.
- No courage to say I am Advaita Atma, there is no Samsara.

Before	Now
- Gave worldly excuses	- Give Shastric excuses - No Sadhana Chatustaya Sampatti.

Conclusion :

- Bandah not gone.
- Naishkarmya Siddhi has not solved problems, how will vichara Sagara?

Rope Snake	Samsara / Anatma
- Adhyasa exists	- No Adhyasa - 5 conditions not fulfilled.



- Discussed briefly by Shankara in Brahma Sutra Adhyasa Bashyam, here very elaborate.

I) Satya Vastu Anubhava Janya Samskaraha :

- To see false Snake, requires memory of real Snake experienced before.
- Samskara = Real Snake impression of previous experience.
- If this world is dream, I should have had a super real state where I have experienced the real world.

Example :

- Dream elephant based on real waking elephant.
- Dream is false, can't accept waking to be false.

Rope Snake	Snake Park Snake
False	Real

II) Pramaatrudoshaha :

- Defects in observer Pramata.

III) Pramana Dosha :

- Defects in instrument of perception.

IV) Prameya Dosha :

- Defective conditions in objects for erroneous perception.

V) Adhishtana Vishesha Agnyanam and Samanya Agnyanam.

- There should be general knowledge of object wrongly perceived.
- There must be specific ignorance of the object.
- Partial knowledge.
- Every rumour because of partial knowledge.

Total Knowledge	Total Ignorance
No Rumour	No Rumour

- Partial knowledge gives rise to rumours.
- Tat Samanya Jnanam Chet Yeta Adhyasa Samagrayaha.

- **Without 5 conditions, no Adhyasa possible.**

- Vichara Sagara is intellectual discussion, not simple 10th chapter of Gita where Lord says I am Buddhi and ignorance in Buddhi.
- We don't use intellect there blindly accept.

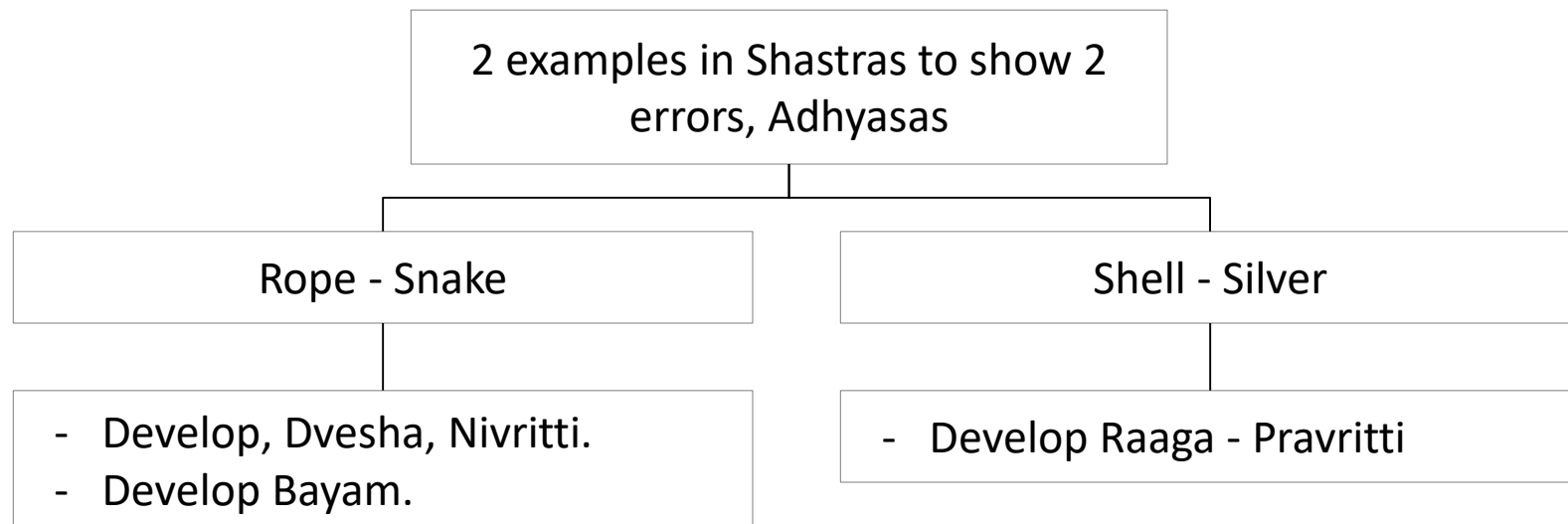
Example :

Shukti Kayam	Rajatadhyasa
<ul style="list-style-type: none">- Inverted shell on Beach and see light reflected on Δ surface from an angle.- Looks like silver coin	<ul style="list-style-type: none">- Silver coin

- Pramata should be a beggar waiting for a lottery not Bill Gates..

Example :

- Like father who is looking for a boy for his daughter to get married.
- Will start seeing all boys with a possibility in mind.



- Entire Anatma is erroneous.

- One causes Raaga – Pravritti another Dvesha – Nivritti.
- Jnani – beyond Pravritti, Nivritti.

Taittiriya Upanishad :

<p>यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति तत्त्वेव भयं विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥</p>	<p>yadā hyevaiṣa etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam pratiṣṭhām vindate atha so'bhayam gato bhavati yadā hyevaiṣa etasminnudaramantaram kurute atha tasya bhayam bhavati tattveva bhayam viduṣo'manvānasya tadapyeṣa śloko bhavati 3 </p>
--	---

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse.
[2 - 7 - 3]

- Jnani has neither Artha Adhyasa or Jnana Adhyasa.
- Atma Eva Idagum Sarvam.

Revision (61) :

Purva Pakshi :

- Challenging fundamental concept of Advaitam.
- Entire Anatma is Adhyasa.
- It has to be eliminated through Jnanam.

- **Jnanena Adhyasa Nivritti, eva Bandha Nivritti, Saha Eva Moksha.**

- Advaitam only if we can show Anatma is Adhyasa.

Purva Pakshi :

- Anatma can't be proved as Adhyasa because Adhyasa requires 5 conditions.
- They are not there for Anatma.
- Therefore Anatma not called Adhyasa.
- Purva Pakshi – takes Rajju Sarpa and Shukti – Rajata Adhyasa.
- 5 conditions are there are 2 Adhyasas.
- 5 absent in Anatma.

Topic 67 :

(६७) अध्याससामग्र्यः- (१) सत्यवस्त्वनुभवजन्यसंस्कारः

1st Condition :

- Satya Vastu Anubhava Janya Samskara.
- False snake possible because he has experienced real Snake before.
- False silver coin possible because he has seen real silver coin before.
- Relatively real Sarpa I should have seen.
- Only for one with Satya Vastu Anubhava, Adhyasa is possible.
- Samskara = Adhyasa Hetu.

2nd Condition : Saadrushadoshaha

शुक्तिकायां सर्पाध्यासस्य रज्जौ रजताध्यासस्य
चानुदयात्प्रमेयगतसादृश्यदोषोप्यध्यासहेतुर्भवति।

Upon Rope	Upon Shell
- False Adhyasa of Snake	- False Adhyasa of silver

- Never see Snake on shell and silver on Rope.
- Rope and Snake have similarity.
- 2nd condition Adhishtanam and Adhyasa must have similarity for superimposition to take place.
- Anatma can be superimposed on Atma only if they are similar.
- Condition a must.
- Atma – opposite in nature to Anatma – no Sadrushyam.

3rd Condition and 4th Condition : Pramata and Pramana Dosha

एवं प्रमातृगतलोभभयादिदोषाः,
चक्षुरादिप्रमाणगतकाचकामलादिदोषाश्च अध्यासहेतवः।

- Shell – silver Adhyasa because Pramata is poor, looking for money.
- Bill Gates wont have this Pramata Dosha.
- Example : Parent looking for child's marriage, sees potential son-in law in every person because his mind is saturated.

Poor	Rajju
<ul style="list-style-type: none"> - Has Lobah Dosha - Greed for money 	<ul style="list-style-type: none"> - Seer has Bayam in mind. - When Bayam in mind, see everywhere fear.

- Both Lobaha and Bayam located in Pramatas mind, perceiver's mind.

Pramana Dosha :

- Deficiency in eye, ears, tongue, skin, nose.
- Hear immoral Ishvara instead of immortal Ishvara.
- Jaundiced eye can have wrong perception.

4 conditions

Samskara Dosha

Prameya Dosha

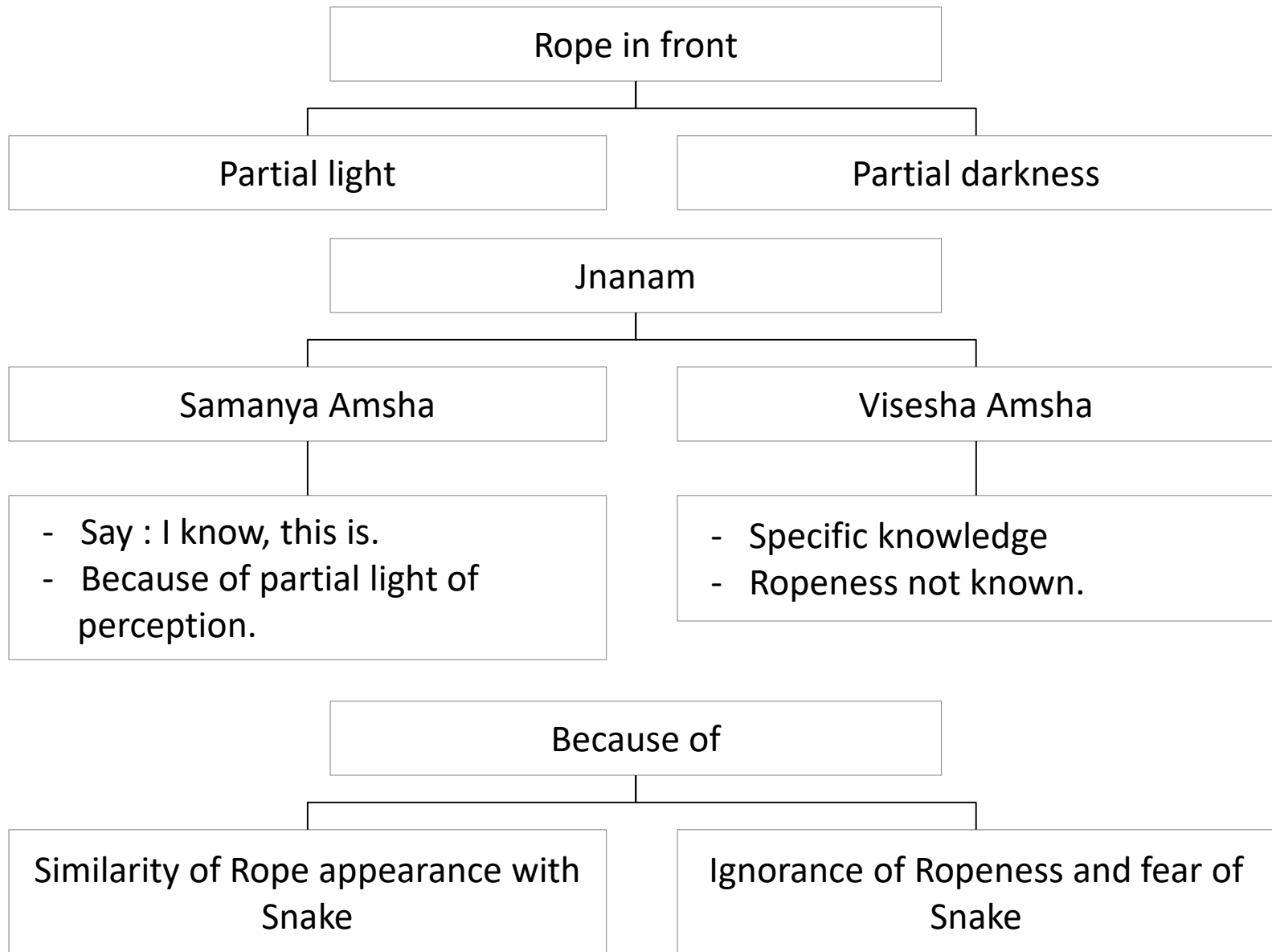
Pramata Dosha

Pramana Dosha

5th Condition :

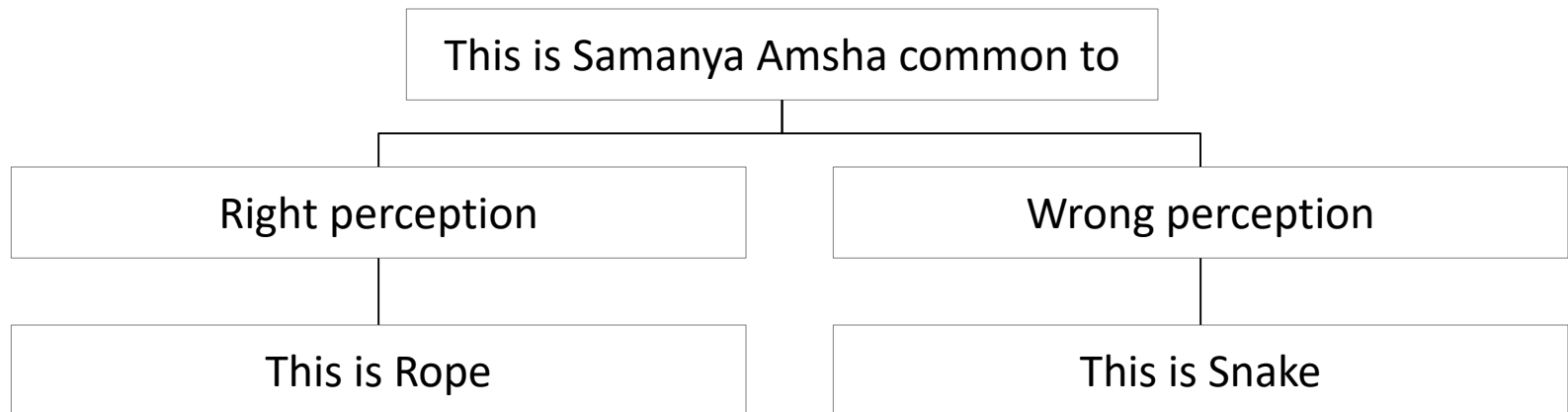
शुक्तिकायां रजताध्याससमये 'इयम्' इत्यधिष्ठानसामान्यज्ञाने सति 'इयं शुक्तिः' इति विशेषज्ञानेऽसति चाध्यासो भवति। 'शुक्तिः' इति विशेषज्ञाने सति वा 'इयम्' इति सामान्यज्ञानेऽसति वा अध्यासो नैव जायते। तस्मादधिष्ठानसामान्यज्ञानं तद्विशेषज्ञानं चाध्यासहेतुः।

- Partial knowledge of object which is mistaken.



- Ideal condition for Adhyasa.

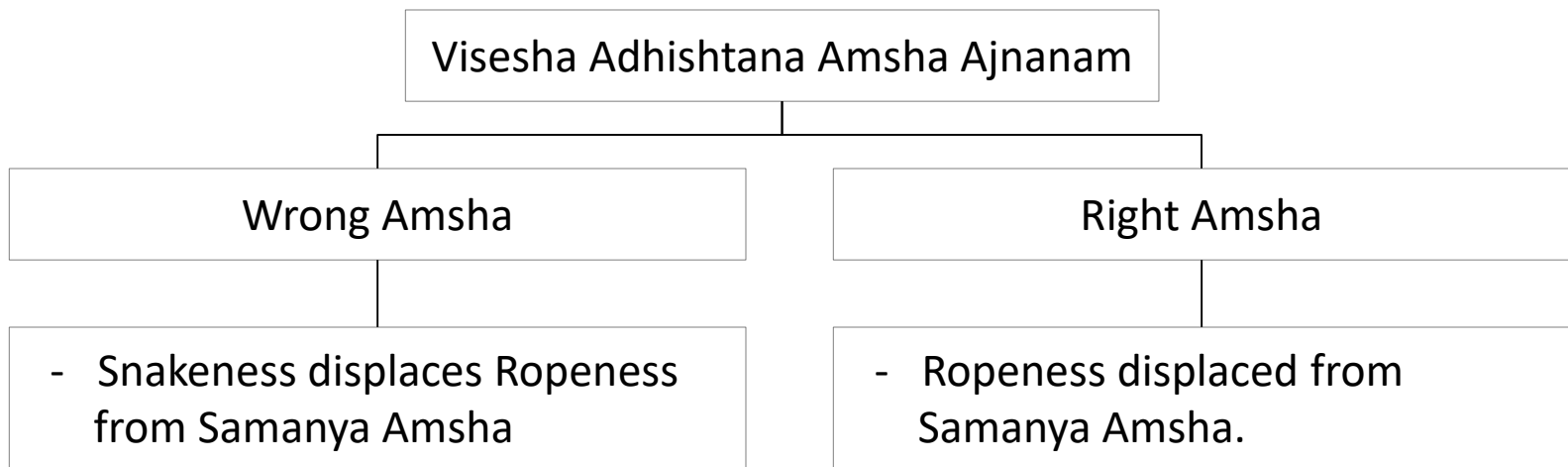
Ropeness displaced	Snakeness replaced
- Right Viseshana Amsha	- Wrong Viseshana Amsha superimposed with Samanya Amsha (This is).



- Samanya Amsha is inherent in right and wrong perceptions.

Samanya Amsha	Unknown Ropeness / Viseshana Amsha
<ul style="list-style-type: none"> - Adhara Amsha - Known - This is 	<ul style="list-style-type: none"> - Adhishtana Amsha - Unknown

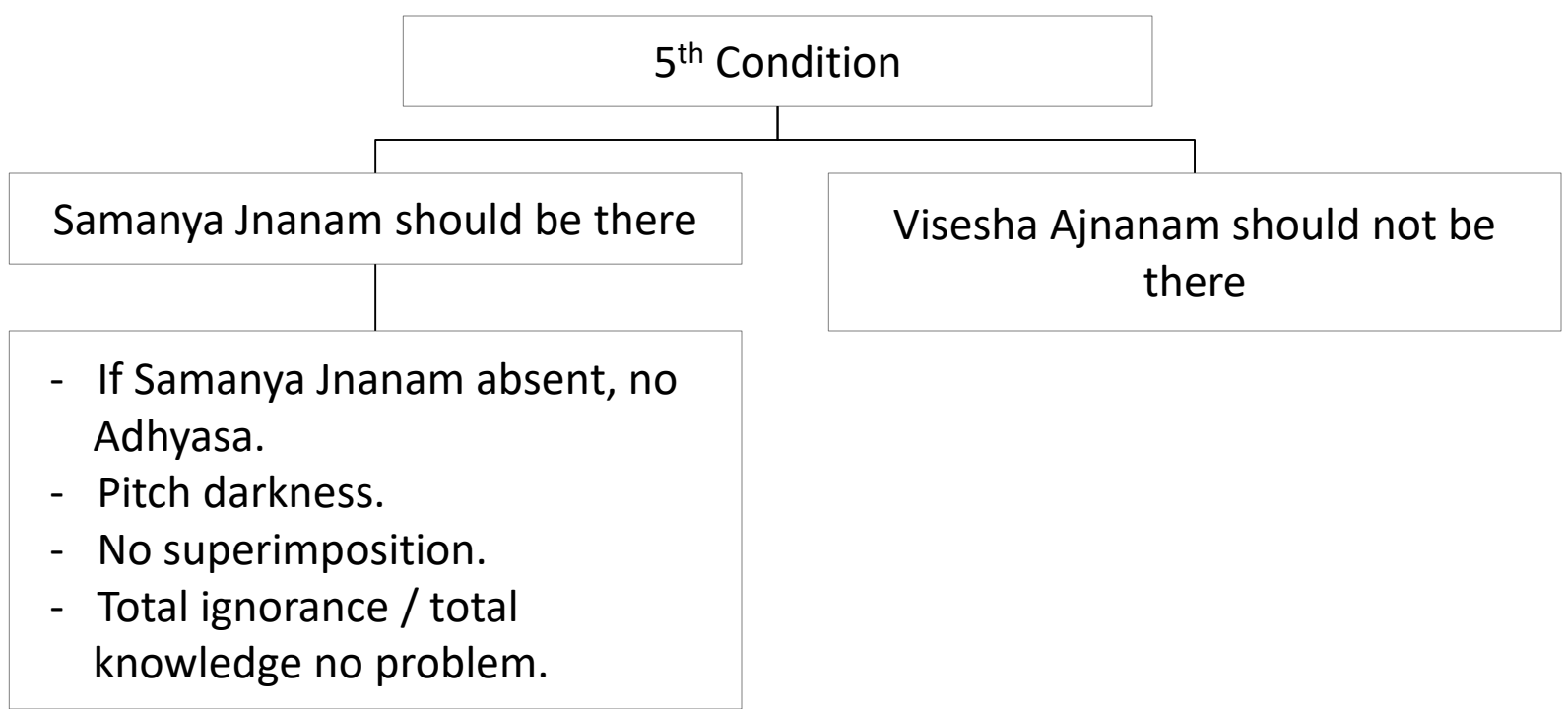
- Right Viseshana Amsha is displaced by wrong Viseshna Amsha.



Chair	Ropeness	Old Man / Snakeness
<ul style="list-style-type: none"> - This is - Samanya Amsha 	<ul style="list-style-type: none"> - Young person sitting 	<ul style="list-style-type: none"> - Displaces young person.

- At time of superimposition of silverness on shell, I start with :

This is	Shukti / Shell
<ul style="list-style-type: none"> - Partial knowledge - Samnya Jnanam - There is something - Adhishtanam - Iyam 	<ul style="list-style-type: none"> - Visesha Jnanam not there, absent. <p>Specific knowledge :</p> <ol style="list-style-type: none"> 1) Shukti. 2) Silver <ul style="list-style-type: none"> - Superimposed - Adhyasa



Mandukya Upanishad : Karika

- Calls it Mandah Andahkara – partial light, darkness.

5th condition :

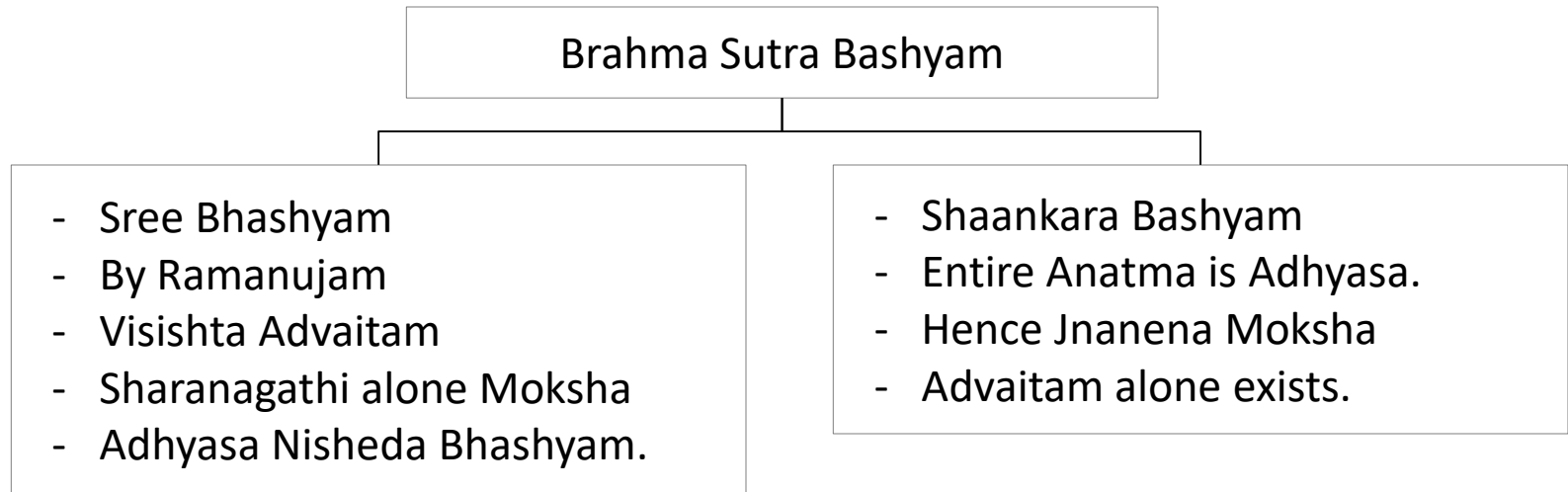
- Partial knowledge is compulsory.

पूर्वोक्तासामग्रीणां पञ्चानामन्यतमाभावे नाध्यासः सिध्यति। घटोत्पत्तौ कुलालदण्डचक्रमृत्सलिलादयः सामग्र्यः। यथैतेषामन्यतमाभावे नैवोत्पद्यते घटस्तथाऽध्याससामग्रीणामन्यतमाभावेऽप्यध्यासो नोत्पद्येत। तस्मात्पूर्वोक्तानां पञ्चानां सामग्रीणामावश्यकत्वात्तासां सर्वासां सत्य एवाध्यासो जायेत, नान्यथा।

- **Conclusion from Rope Snake, shell silver examples :**

All 5 conditions are required for any Adhyasa, all equally important.

- If anyone absent, no Adhyasa, Karana Abave, Karya Abava.
- Example : Potter to make pot requires, wet clay, stick to rotate wheel, wheel, water..
- All 5 compulsory.



- Sapta Vidha Anupapatti.
- 7 logical fallacies of Adhyasa.
- 5 conditions for Adhyasa in Anatma are not there.
- Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.
- Here Jagan Mithya attacked.
- 3 interconnected
- Be Nishchala when attached.

Topic 68 : बन्धाध्यासे प्रथमसामग्र्यभावः

(६८) बन्धाध्यासे प्रथमसामग्र्यभावः- बन्धस्याध्यस्तत्वसाधको नैकोऽपि हेतुः संभवति। तथा हि, यध्यन्यत्र कदाचित्सत्यबन्धोऽनुभूतः स्यात्तदा तत्प्रमानुभवजन्यसंस्कारवशादात्मनि बन्धाध्यासो जायेत, न तु तदस्ति। वेदान्तसिद्धान्ते आत्मनोऽन्यस्य सर्वस्यापि मिथ्यात्वेन सत्यस्य वस्तुनोऽणुमात्रस्याप्यभावनिश्चयात्। तस्मात् सत्यबन्धानुभवजनितसंस्काराभावात् आत्मनि बन्धाध्यासो न युज्यते।

- Bandaha = bondage = Anatma Dvaita Prapancha Adhyasa.
- 1st objection – general introduction.
- False snake possible because I have experienced real snake, satya Sarpah before.
- Mithya Anatma only if you have experienced Satya Anatma.
- In Advaitam, no Satya Anatma Anubhave possible, Samskara – impression not possible.
- Samskara Janya Mithya Anatma never possible.
- Mithya Anatma requires Satya Anatma.

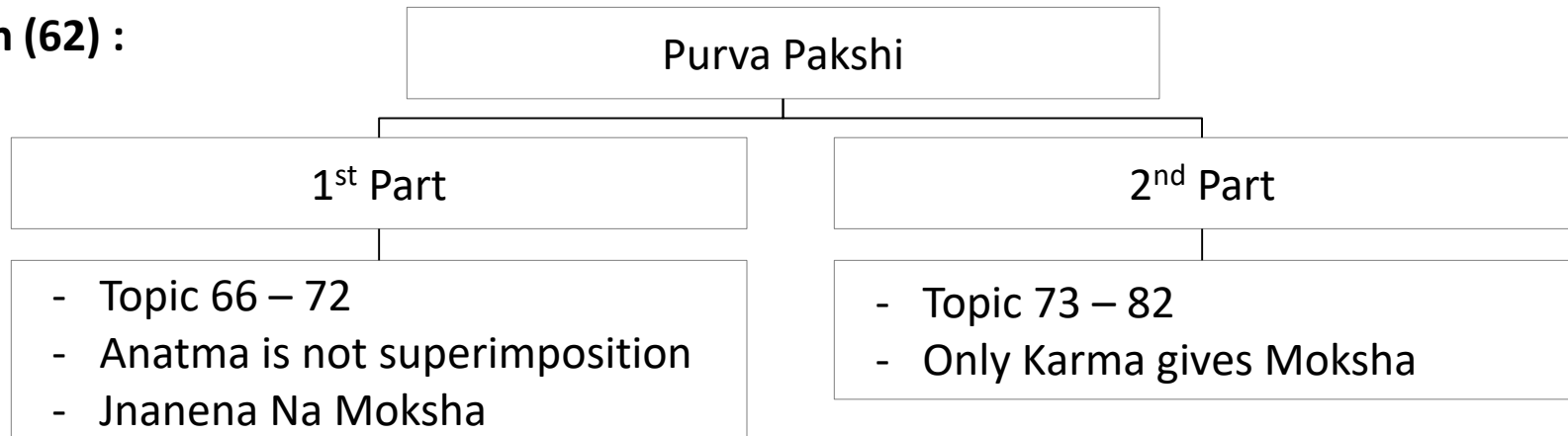
False	Requires Real
<ul style="list-style-type: none"> - Snake - Silver - Mirage Water - Dream World - Anatma 	<ul style="list-style-type: none"> - Snake - Silver - Water - Waking world - Anatma

- In Advaitam no real Anatma, how can you talk of false Anatma?
- If we had experienced Satya Anatma at some time, some place, then that Anubhava would have given Samskara, impression, then bondage would have come.
- No Satya Anatma Anubhava, Samsara.

Vedanta Siddhanta :

- Anything other than Atma, entire Anatma is Mithya.
- Maya not Satya Anatma.
- Similarly other 4 conditions also not there.

Revision (62) :



Purva Pakshi Objections :

Part I :

- It is only Satyam.
- Therefore Samsara also Satyam.
- Satya Samsara can't go away through Jnanam.
- Only Mithya can be eliminated by Knowledge.

Part II :

- How Karma can be employed Judiciously to attain Moksha.

1st Part :

- Anatma can't be superimposition.
- For superimposition 5 conditions are required.
- All 5 not fulfilled in Anatma.
- Purva Pakshi concedes Rope Snake and Shell Silver as Adhyasa, Superimposition.
- In both 5 conditions fulfilled not in Anatma – Samsara.

Topic 68 :

- Condition no. 1 not fulfilled.
- Bandasya Adhyasa.
- If unreal Snake has to be superimposed, it requires experience of real Snake and Samskara.
- Real Anatma not there in Advaitam..
- Hence Samskara born superimposition not possible.
- Anatma Na Adhyasaha, Anatma Satyaha.

(६८) द्वितीयतृतीयसामग्र्यभावः- प्रमातृप्रमाणदोषावपि
बन्धाध्यासकारणभावं न भवतः। प्रमात्रादिनिखिलप्रपञ्चोऽध्यासरूप
इति, स चाध्यास एव बन्ध इति च वेदान्तसिद्धान्तः।
तथा च बन्धाध्यासात्पूर्वं प्रमातृप्रमाणस्वरूपस्यैवासिद्धेस्तद्गतोषाणां
सुतरानसिद्धिः। तस्मात्प्रमातृप्रमाणदोषासिद्धेर्बन्धाध्यासो न सिद्ध्यति।

- Pramata, Pramana Doshas are not there in Anatma.

Rope – Snake	Shell – Silver
Bayam, fear	Lobha, greed

- Pramana : Jaundiced eye.
- Triputi – Pramata, Pramana, Prameyam fall within Anatma, product of Adhyasa.
- How product of Adhyasa be cause of Adhyasa?
- One of Children can't be cause of children.
- Pramata, Pramana, nonexistent.
- Therefore, no Adhyasa.
- Condition 2 + 3 can't be cause of Anatma (Bandah) Adhyasa.

- What is reason?
- Entire Anatma Prapancha including Pramata and Pramanam, Adhyasa Rupa, fall within products of Adhyasa.
- That Adhyasa itself is Bandaha, conclusion of Vedanta.
- **Therefore, before Arrival of Bandha Adhyasa, Anatma, Adhyasa, we are not there.**
- **Being absent, Pramatra, Pramana Dosha can't be there where Pramata and Pramanam are not there.**
- Before child born, can't discuss Jataka Dosha.
- Pramatra – Pramana Dosha being absent, Anatma Adhyasa is not possible.

Topic 70 :

(७०) चतुर्थसामग्र्यभावः- बन्धात्मनोरन्योन्यं सादृश्यरूपप्रमेयदोषोऽपि नास्ति, तमःप्रकाशवद्विरुद्धस्वरूपत्वात्तयोः। आत्मा=प्रत्यक् आन्तरश्च; बन्धः= अनात्मा पराक् बाह्यश्च। आत्मा विषयी=प्रकाशकः ; बन्धस्तु विषयः=प्रकाश्यो जडश्च। प्रतीचि पराचः, पराचि प्रतीचश्चाध्यासो न संभवति। पुत्राध्यपेक्षया स्वदेहः प्रत्यक्, स्वदेहे पुत्रादीनां पुत्रादौ स्वदेहस्य चाध्यासो न भवति। तथा विषये विषयिणः विषयिणि विषयस्य चाध्यासो न भवति। विषयात्मकघटादिषु दीपादि विषयिणां , दीपादौ वा घटादीनां नाध्यासः। एवमेव सादृश्याभावात्प्रतीचि विषयिण्यात्मनि पराचो विषयस्यानात्मनो बन्धस्य नैवाध्यासः संभवति। प्रत्यक्पराचोर्यथा परस्परं विरोधः, एवं विषयविषयिणोरपि। तस्मादीदृशयोरात्मानात्मनोः सादृश्याभावादात्मनि बन्धाध्यासो न शक्यते वर्णयितुम्।

- 4th condition – Prameya Dosha described in topic 66.
 - Similarity exists between mistaken object and mistake committed.
 - Rope – Snake
 - Shell - Silver
- } Similar, Sadrushya Dosha

Purva Pakshi :

- Anatma – Atma have no similarity but are like darkness and light, Viruddha Svabaha.
- Shankaracharya Brahma Sutra Bashyam – 1st Verse :

युष्मदस्मत्प्रत्ययगोचरयोः विषयविषयिणोः
तमःप्रकाशवद्विरुद्धस्वभावयोः इतरेतर
भावानुपपत्तौ सिद्धायां तद्धर्माणाम् अपि
सुतरां इतरेतर भाव-अनुपपत्तिः । इति अतः
अस्मत्प्रत्ययगोचरे विषयिणि चिदात्मके
युष्मत्प्रत्ययगोचरस्य विषयस्य तद्धर्माणं च
अध्यासः तद्विपर्ययेण विषयिणः तद्धर्माणां च
विषये अध्यासः मिथ्या इति भवितुं युक्तम् ।

Yuṣmadasmatpratyayagōcarayōḥ viṣayaviṣayiṇōḥ
tamaḥprakāśavadvirud'dhasvabhāvayōḥ itarētara
bhāvānupapattau sid'dhāyām tad'dharmāṇām api
sutarām itarētara bhāva-anupapattiḥ | iti atah
asmatpratyayagōcarē viṣayiṇi cidātmakē
yuṣmatpratyayagōcarasya viṣayasya tad'dharmāṇām ca
adhyāsaḥ tadviparyayēṇa viṣayiṇaḥ tad'dharmāṇām ca
viṣayē adhyāsaḥ mithyā iti bhavitum yuktam |

- Borrowed here by Nishchala Dasa.
- Prameya Dosha – similarity Nasti.

Atma	Anatma
<ul style="list-style-type: none">- Turned inwards- Vishayi, experiencer, subject.- Revealer, illuminator.- Chetanam	<ul style="list-style-type: none">- Turned outwards.- Andhakara- External, Bahya- Vishaya, experienced object.- Revealed, illumined.- Jadam

Remember 5 features of Consciousness :

Atma	Anatma
- Adrishyatvam, Abautikatvam, Nirgunatvam, Nirvikaritvam, Anagama Pahitvam.	- Drishyatvam, Bautikatvam, Sagunatvam, Savikaritvam, Agama Pahitvam.

- Superimposition of inside on outside and outside, on inside not possible.
- Internal – external, external – internal superimposition not possible.

Example :

- Rope – Snake, Shell – silver.
- Both external.

Example :

- Son standing in front of father.
- 2 bodies, no superimposition.
- Upon ones own body, remote sons body can't be superimposed.
- Revealer – Revealed
- Closer – Farther
- Internal – External
- Subject – Object
- Shell – Silver, both revealed, Adhyasa possible.

No Adhyasa Possible

Light in Room	Pot
Revealer	Revealed object, entity

- Nobody mistakes light as the pot.
- Opposite nature, Revealer – Revealed.
- Because of Absence of similarity, 4th condition of Adhyasa absent.
- Until now Dristanta, example.

- **Now Darshtanta :**

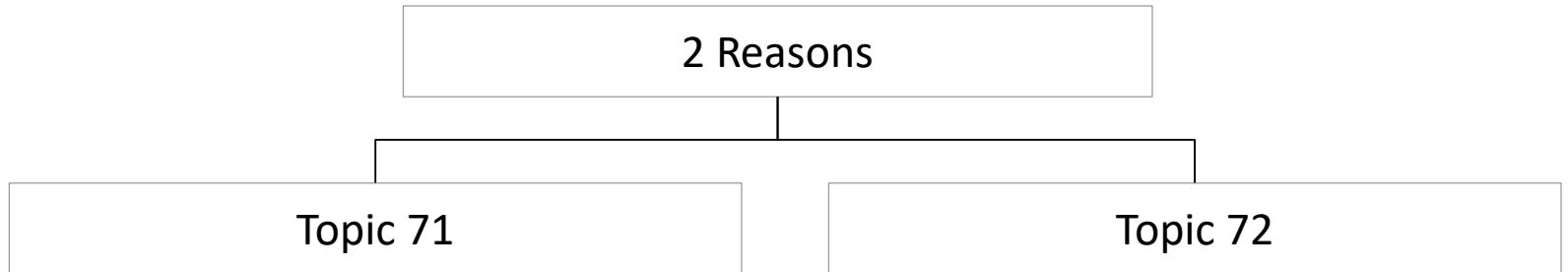
Upon Atma, closer subject, superimposition of remote object, Anatma not possible.

- There will be contradiction between farther one, closer one, revealer – revealed.
- Hence you can't talk of Anatma – Atma Adhyasa.

Topic 71 : 5th condition . पञ्चमसामग्र्यभावः

(७१) पञ्चमसामग्र्यभावः- बन्धाध्यासे अधिष्ठानविशेषांशाज्ञानमपि न संभवति, बन्धाधिष्ठानब्रह्मणः स्वयंप्रकाशज्ञानस्वरूपत्वात्। “यत्साक्षादपरोक्षात् ब्रह्म” (वृ ३.४.१, ३.५.१) इति श्रुतेः। एतादृशे ब्रह्मणि, आदित्ये अन्धकारवदज्ञानं न कथञ्चन युज्येत। यथा प्रकाशात्मकसवितुरन्धकारस्य च विरोधोऽपरिहार्यः एवं स्वप्रकाशचैतन्यात्मकब्रह्मणस्तमोरूपाज्ञानस्य च परस्पर विरोधोऽस्ति। तस्मात्स्वयंप्रकाशरूपत्वादधिष्ठानस्य तद्विशेषांशाज्ञानासंभव एव।

- 5th condition of partial knowledge not possible.



- Partial knowledge is pre-condition for Adhyasa.
- Rope should be partially known, not total darkness, not total light.

- If Rope fully known, unknown, no problem, no Adhyasa.
- There is Samanya Jnanam but no Vishesha Jnanam.
- Samanya Jnanam + Vishesha Ajnanam are preconditions.
- Together is called Partial knowledge – 5th condition.
- Requirement of Vishesha Ajnanam focused by Nishchala dasa.
- Upon Atma – Brahman, if Anatma has to be superimposed, Ajnanam is pre-condition.
- Ajnanam never possible in Atma, ever evident.
- Possible in case of Rope – snake.
- Atma is Jnana Svarupa.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेष्टाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmadevidapnoti param, tadesa'bhyukta,
 satyam jnanamanatam brahma,
 yo veda nihitam guhayam parame vyoman,
 so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
 Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the
 transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- In Jnana Svarupa Atma how Agyanam is possible.
- If no Agyanam, 5th condition not possible.

- Partial ignorance of Adhishtana, Viseshana Amsha not possible.
- Svayam Prakash Jnana Svarupatvat.
- Brahman, Atma very bright.
- Rope & Shell surrounded by Darkness.
- **Atma Kotisurya Prakasha – no darkness possible, Paramartika.**

Pramanam :

Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;
याज्ञवल्क्येति होवाच, यत्साक्षदपरोक्षदब्रह्म,
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,
योऽपानेनापानिति स त आत्मा सर्वान्तरः,
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,
य उदानेनोदानिति स त आत्मा सर्वान्तरः,
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;
yājñavalkyeti hovāca, yatsākṣādaparokṣādbrahma,
ya ātmā sarvāntaraḥ, taṁ me vyācakṣva iti;
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,
ya udānenodāniti sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;
याज्ञवल्क्येति होवाच, यदेव
साक्षदपरोक्षदब्रह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।
कतमो याज्ञवल्क्य सर्वान्तरः ?
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।
एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्थायाथ भिक्षाचार्यं चरन्ति;
या ह्येव पुत्रैषणा सा वित्तैषणा,
या वित्तैषणा सा लोकैषणा,
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;
स ब्राह्मणः केन स्यात् ?
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।
ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;
yājñavalkyeti hovāca, yadeva
sākṣādaparokṣādbrahma, ya ātmā sarvāntaraḥ,
taṃ me vyācakṣveti; eṣa ta ātmā sarvāntaraḥ |
katamo yājñavalkya sarvāntaraḥ ?
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |
etaṃ vai tamātmānaṃ veditvā brāhmaṇāḥ
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryaṃ caranti;
yā hyeva putraiṣaṇā sā vittaiṣaṇā,
yā vittaiṣaṇā sā lokaiṣaṇā,
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |
bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;
sa brāhmaṇaḥ kena syāt ?
yena syāttenedṛśa eva, ato'nyadārtam |
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

- Paroksha = Svayam Prakasha Atma.

• **Just as darkness can't surround Surya, ignorance, can't surround Atma.**

- Darkness can surround earth.
- Adhitya – Andhakara – not possible to go together.
- Self effulgent Surya + darkness can't coexist.
- Agyana = Avidya = Moola Avidya.
- See Chapter 3 – Introduction – Naishkarmya Siddhi.

• **Between diagonally opposite Atma – Anatma, Advaitin built philosophy based on Moola Avidya which is not possible.**

Adhistana Atma	Adhyarupa Anatma
Nature of self effulgent consciousness	Jadam

In between Moola Avidya



Not tenable

Purva Pakshi : Conclusion

- 5th condition not possible in Advaitam.

- Anatma = Satyam.
- Jnanena Naiva Moksha.
- All “Sree Bashyam” of Ramanuja arguments embedded in 5 conditions.
- Study Shastram, do Aradhana, Sharanagathi, Upasana and attain Moksha is Visishta Advaitin philosophy.

Revision (63) :

Topic 71 : Last 3 lines

Chapter 2 :

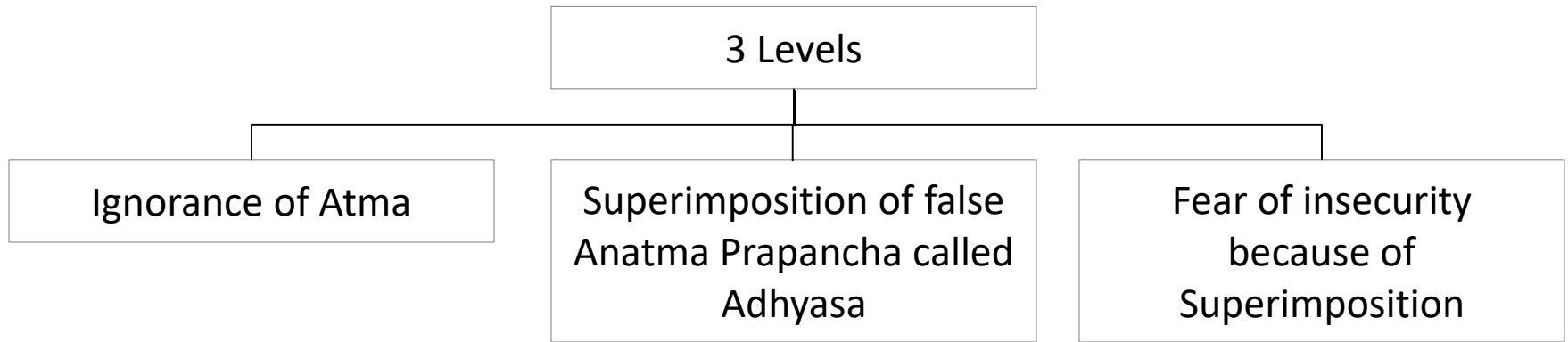
- Objection raised regarding fundamental of Vedanta, Anubandha Chatushtaya Advaitam.

Principle :

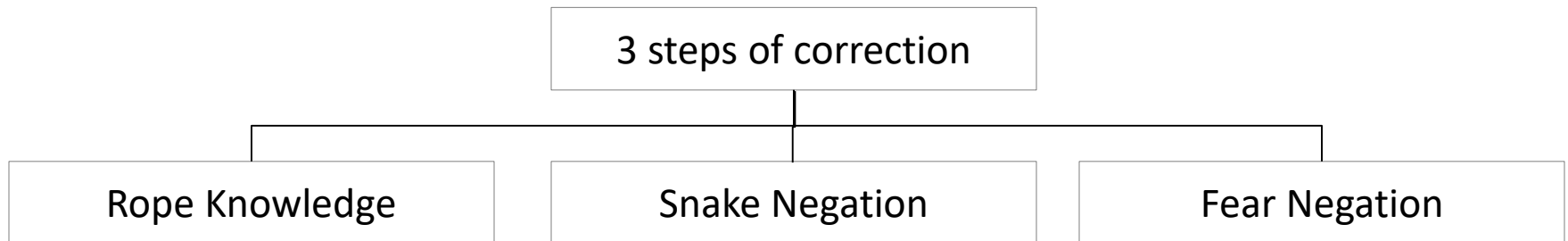
- Jnanam by itself can remove Samsara without requiring, Karma, Upasana.
 - Karma used to refine mind.
 - After refinement and Upasana w.r.t. elimination of Samsara, Advaita Atma Jnanam singlehandedly removes Samsara.
- | |
|---|
| <ul style="list-style-type: none"> • Samsara – Anatma Dvaita Prapancha. |
|---|
- Advaitam uses Rope Snake, mere Jnanam eliminates Samsara.

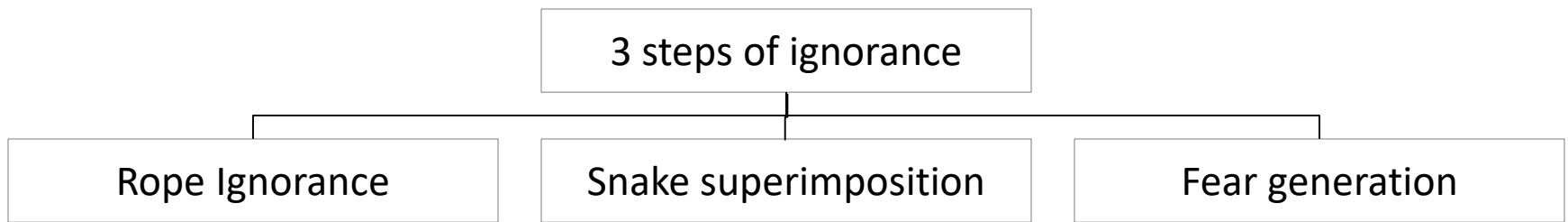
3 Levels :

- I. There is ignorance of Rope
- II. False Snake superimposition called Adhyasa
- III. Fear generation because of superimposition.



- For fear elimination by Rope ignorance, only Rope knowledge required.
- Jnana Matrena Agyana Nivritti.
- When Rope known as Rope, superimposed Snake eliminated, attain Moksha.





- What we should learn from Rope – Snake example?

Rope	Rope Snake	Fear Generation
- Advaita Atma	- Entire Dvaita Anatma Prapancha. - Superimposition	- Samsara experience.
- Advaita Atma Agyanam	- Dvaita Prapancha Adhyasa	- Samsara Utpatti
How to solve problem?		
- Advaita Atma Jnanam.	- Dvaita Prapancha negation we do.	- Samsara Nivritti takes place.

- We need Advaita Atma Jnanam.

Purva Pakshi :

- Attacking fundamental concept of Advaitam.
- Rope Snake example – wonderful.
- Theory works for Rope – Snake, never extend to Dvaita Prapancha and Samsara.

Reasons :

- All 5 conditions are there for Rope Snake superimposition.
- Samagrees are there.
- In Dvaita Prapancha + Samsara, 5 conditions are not there.
- Vishama Drishtanta, wrong example.
- Building Advaita Sampradaya.

1st Condition :

- For superimposing false Snake, I should experience Satya Sarpa.
- Satya Sarpa Anubhava Janya Samskara required for Sarpa Adhyasa.
- Not possible for Anatma Adhyasa.
- For false Anatma, require experience of real Anatma.
- Satya Anatma Anubhava Janya Apeksha required.
- Satya Anatma does not exist.
- How can you superimpose?

II) Pramatra + Pramana Dosha :

(i) Pramatra – Dosha of experiencer

- Observer of Rope – Sees Snake because he is afraid of Snake.
- Fear causes many projections.
- Fear is a dark room where negatives are developed.

- Doctor = You need investigation.
- Fear develops, known diseases projected because of Maha Bayam.

(ii) Pramana Dosha :

- Eyes have some defect, can't function in dim light.
- Limitation of eye, another Dosha.
- In case Anatma, no Pramatra, Pramana Dosha possible.
- Pramata + Pramanam, part of Anatma.
- **Pramata = Observing mind + Chidabhasa.**

- Pramanam = Observing instrument – eyes.

- Both Anatma.
- Before Anatma superimposition Pramata and Pramanam didn't even exist.
- How can you talk about the deficiencies of their conditions.
- Hence Pramatra, Pramana Doshas are not possible.
- Condition 1, 2, 3, gone.

4th Condition :

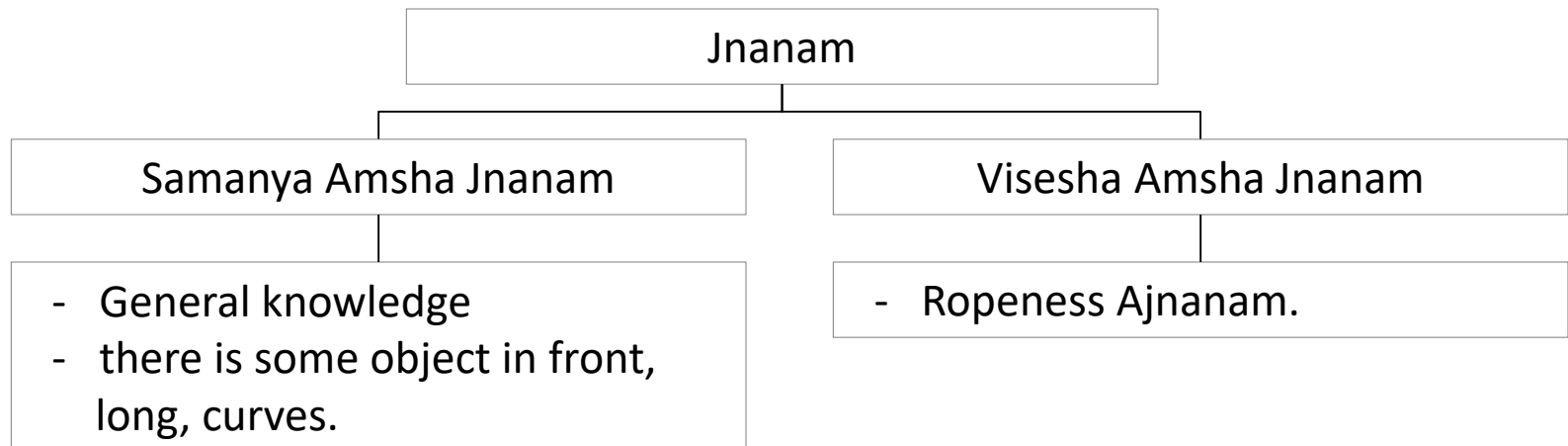
(IV) Prameya Dosha :

- Snake can be superimposed on Rope.
- Silver can be superimposed on Shell.
- Because they have similarity.

- Silver not superimposed on rope, Snake not on Shell.
- Adhishtana, Adhyasa Sadrushya Apekshata.
- In Anatma superimposition of Atma not possible.
- They are diagonally opposite.
- Tamas, Prakasha Svabavat.
- Drishyatvam....
- How superimposition possible?
- Chaturtha Samagree Nasti.

V) Partial knowledge :

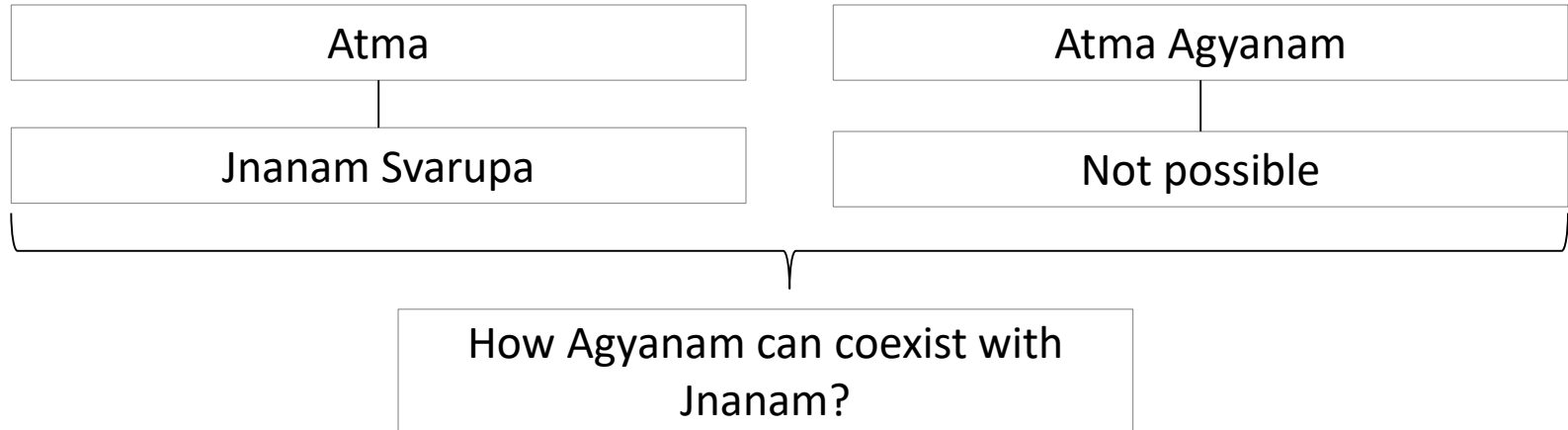
- In Rope snake, person has partial knowledge.
- In total knowledge or total ignorance no superimposition.
- Partial knowledge, partial ignorance required.
- I know there is something is partial knowledge.



- Where there are parts there will be Vishesha Jnanam and Samanya Jnanam.
- In Vedanta partial knowledge not possible because of 2 reasons :

1st Reason :

- In rope – ignorance possible.
- In Atma ignorance not possible, it is of the nature of self effulgence, knowledge, Jnana Svarupa.
- Satyam, Jnanam, Anantham Brahma.



- **How can there be ignorance of Atma?**
- **Darkness can't coexist with light.**
- **Atma Agyanam logically not possible, Surya Andhakara Vatu is reason no. 1 to negate 5th condition.**

- Revision done from topic 66 – 71.
- Long runaway, long introduction required because of big topic – Big 747.

71st Topic :

- 1st reason to negate condition no. 5.

Condition No. 5 :

- Partial ignorance of Rope is there.
- Partial ignorance of Atma not possible because ignorance and Jnanam are Viruddha Svabava.

Topic 72 : (७२) ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः-

2nd Reason to negate condition No. 5 :

(७२) ब्रह्मणो निर्विशेषत्वादप्यध्याससामग्र्यभावः-

इतोऽपि ब्रह्मणि बन्ध्यासो न संभवति।
यतोऽत्यन्तमविज्ञाते वा विशेषतो ज्ञाते वाधिष्ठानेऽध्यासो
न संभवति। किन्तु विशेषतोऽज्ञाते सामान्यतो ज्ञात
एवाधिष्ठानेऽध्यासो जायेत। ब्रह्म हि सामान्यविशेषादिधर्मशून्यं
निर्विशेषमिति च वेदान्तसिद्धान्तः। तत्कथं ब्रह्म विशेषतोऽज्ञातं
सामान्यतो ज्ञातमिति च वक्तुं शक्यते। अपि चाध्यासलोभेन
सामान्यविशेषधर्मकमेव ब्रह्मेति यध्यभ्युपगम्येत, तर्हि निर्विशेषं
परं ब्रह्मेत्यभ्युपगमहानिः स्यात्। एवं च निर्विशेषस्वप्रकाशस्वरूपे
ब्रह्मणि विशेषाज्ञानस्य सामान्यज्ञानस्य चासंभवाध्यासो नैव युज्यते।
तस्माद्ब्रह्मणि बन्धोऽध्यस्त इति न शक्यत एव वक्तुम्। प्रत्युत बन्धः सत्य
इत्येव वक्तव्यम्। सत्यश्चेद्बन्धो न जानान्निवर्तेत। तस्मादस्य
ग्रन्थस्य जानाद्बन्धनिवृत्त्यात्मकमोक्षरूपप्रयोजनकथनमसङ्गतं स्यात्।

- Atma has no parts.
 - Nishkalam
 - Niravyayam
- } Like Akasha

Mundak Upanishad :

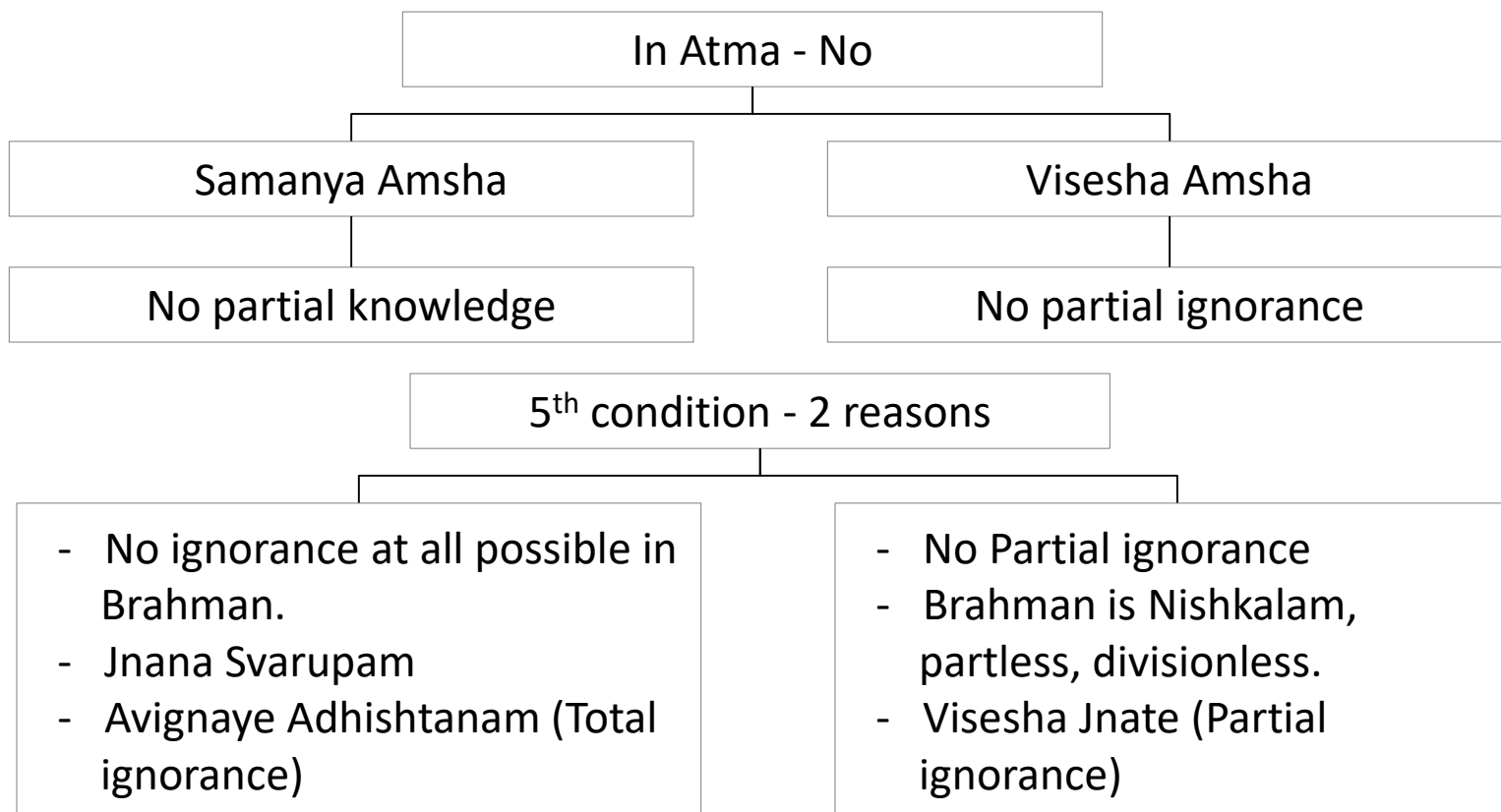
हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

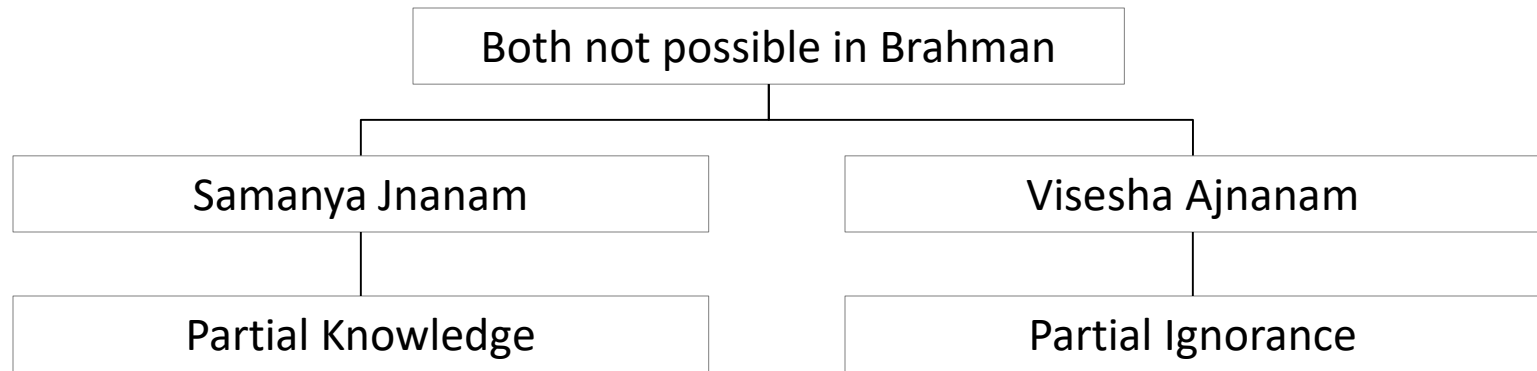
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- Brahman without parts, hence Akhandam, indivisible like space.



- Superimposition of Anatma – world not possible on Brahman.
- Adhyasa Na Sambavati.
- 2 Amshas are required for Adhyasa – necessary condition.
- In rope Condition fulfilled.
- Brahman is Nirvisesham, Niravayavam, Nishkalam.



- Due to overenthusiasm, Advaitin establishing Adhyasa.
- If Adhyasa possible, fundamental principle of Vedanta – partless Brahman is negated, dropped, Hanihi.
- World not superimposition, not Mithya.

Purva Pakshi :

- Drop notion of world being Mithya.
- Students facing problems at home or knee pain will tend to agree with Purva Pakshi.

- **World never superimposition or Mithya.**
- **It is not possible to accept that Dvaita Anatma Prapancha is superimposed on Brahman.**
- **Never say Jagat Mithya.**
- Right approach – Pratyuta, Parantu, on the other hand.
- Samsara, problems Bandah, body, pain are real, Satyaha.
- Has support of Sankhya, Yoga, Nyaya, Visishta Advaitin, Dvaitin, Purva Mimamsa, all say world and problems, Satyam.
- Advaitin has support only from Yogachara Buddhism but he can't loudly claim that because Buddha did not accept Veda Pramanam or Ishvara.
- Buddhism in Vedic tradition, black marked, can't count their support.
- Advaitin is lonely, challenged by all other schools.

Purva Pakshi :

- Bandaha Satyam
- Bondage not superimposition but real, can't be negated by Jnanam.
- Rope Snake negated by knowledge.
- In Snake park, snake real, can't negate.
- Jnanam can't solve problem of Samsara, start Puja, Japa, Dhyanam.
- Satya Chet Bandha Jnanat Na Nivartate.

- By study of Vichara Sagara text, bondage cannot be eliminated, no Moksha, no need for class.
- Moksha = Removal of Samsara is Advaitins statement.

Purva Pakshi :

- Says, it is logically fallacious.
- Jnana Aushadam will not work, with this topic, one part of Purva Pakshi over.
- Jnanam can't solve problems of life.